

THE CLERGY REVIEW

AUGUST, 1955

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THE CLERGY REVIEW

Editor :

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., Ph.D.

The Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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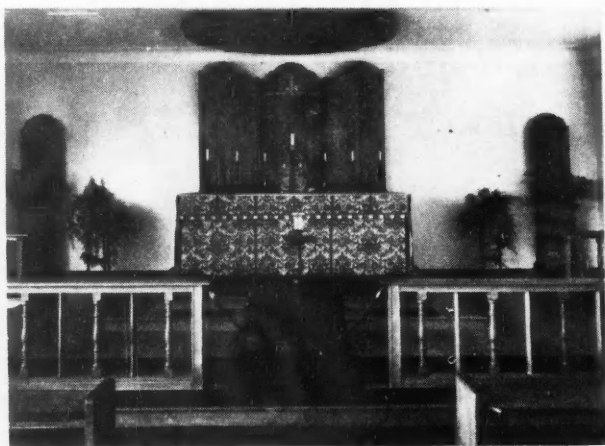
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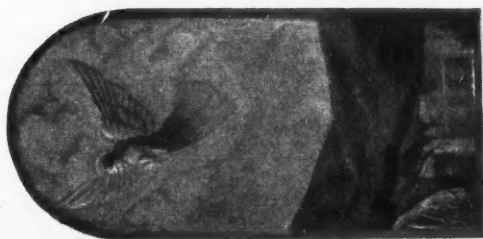
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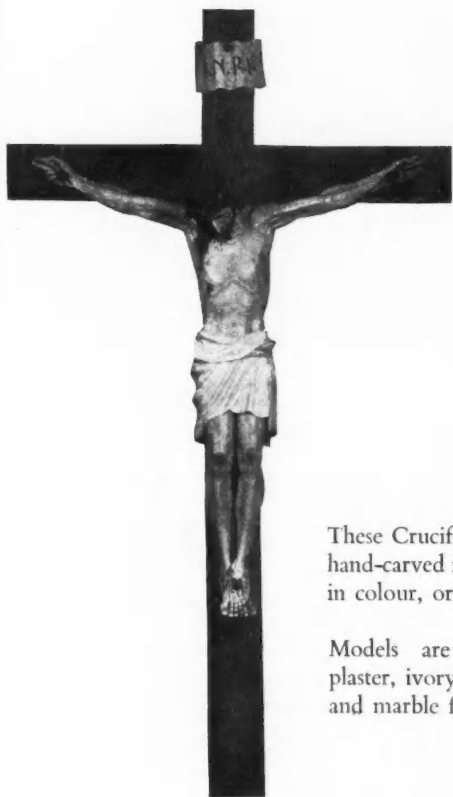
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The CLERGY REVIEW

NEW SERIES VOL. XL NO. 8 AUGUST 1955

FATHER ETIENNE PERNET AND FAMILY PROBLEMS

IT is only in comparatively recent times that social workers have begun to concentrate their attentions on the family. More and more the problems of individuals are seen and treated against the background of the family. Social workers deal with children who are in need of care and protection, attempt to build up broken homes, and assist with the rehabilitation of delinquents in the context of family case work. This distinct family slant is now evident in social welfare work, whether undertaken by statutory or by voluntary bodies.

A century ago, before such bodies existed, the problems were no less acute. In fact, with the social upheaval caused by the Industrial Revolution the number of families in need of this kind of help was very great. The new industrial towns grew up rapidly and with only one objective on the part of those who were responsible for them: profit. The workers who were needed to achieve this were allowed to fend for themselves in conditions that were far from hygienic, let alone conducive to happiness. They lived in mean, malodorous streets, crammed together under the shadow of the factory, living, working, breeding, dying in surroundings that were scarcely fit for humans at all. Undoubtedly these unfortunate people were the innocent victims of economic liberalism which, impelled by its dynamic doctrine of progress, was sweeping along to great triumphs with no heed for those who suffered in the process.

Both in England and in France there were charitable and philanthropic organizations which attempted to do something to alleviate the suffering of the more distressing cases, but for the most part they were dealt with as individuals and not as members of families. Apart from the French sociologist Le Play, there were few men at that time, on either side of the Channel, who realized that in the collapse of the family they were witnessing one of the principal factors of the decadence to come. One of these few who, with great lucidity and insight, understood that rehabilitation and reconstruction must be carried

out at the level and in the context of the family was Father Etienne Pernet, the founder of the Little Sisters of the Assumption. Writing of the spiritual and material wilderness that he found in Paris in the middle of the nineteenth century he said:

Our age is a time of self-will, rationalism and materialism; all sense of the supernatural is destroyed in souls by killing faith in Christ. . . . Family life is in chaos. God is banished from the school, the hospital and the charitable asylum, from our laws and institutions. The rich exploit the poor, the powerful grind down the feeble and make slaves of them. Everything is crumbling . . . What can be done to repair all this? We must restore the kingdom of God and bring back the reign of Jesus Christ and His Church. To do this, we must rehabilitate the family, we must regenerate it.

Claude Etienne Pernet was born on 23 July 1824 in a quiet peaceful village of the Franche-Comté, Velleuxon, where his father was the blacksmith and his mother, to eke out their budget, was the nurse and midwife for the locality. But she was far more than that. Besides taking care of her husband and her four children, she did all she could to replace the sick mother in the households where she was nursing. In her own untutored but instinctively Christian way she was doing all the work, and more, which is now done by a "home help". Her son, Claude, on whom this activity made an indelible impression, said of her that "sensible, discreet, and giving good advice, she restored peace wherever she went, her influence was so good". To the villagers of Velleuxon and of the surrounding countryside she was known as "Madeleine the saint". Her son's devotion to her increased after the death of his father when he was fourteen, but her sterling common sense makes it quite clear that the probing psychologist would not find here a case of mother fixation. Nevertheless, it is quite possible that this extreme devotion had something to do with his state of indecision when first he began to try his vocation for the priesthood.

His parish priest had early discerned the seeds of a priestly vocation in young Claude and sent him first to a school at Membrey, eight miles away, and then to the minor seminary of Luxeuil. From there he went, at the age of sixteen, to the diocesan seminary at Vesoul. His was always an extremely sensitive

nature, and meditation on the dignity of the priesthood seems to have overwhelmed him. Late one night, without a word to anyone, he walked out of the college and kept on walking until he arrived the following morning at Velleux. His mother reassured him, banished his fears, at least temporarily, and the next day he returned to the seminary. But four years later, by which time he had entered the major seminary at Besançon, the same cloud of doubt and of unworthiness drove him out and this time it was for good. He had no sureness in his destiny, no certainty in his choice. And so he drifted. First as a private tutor in Dole and then to Paris where, as tutor to children of the upper classes, he led a restless life. His desire to be a priest still recurred from time to time, but the only certainty he had was that he had not yet found his right niche in life. Then, in 1849, he was introduced to the Superior General of a teaching order of nuns, the Ladies of the Assumption, who in turn recommended him to the founder of the Assumption Fathers, Father d'Alzon. This was the turning point; although there were to be hesitations and difficulties, this was the decisive moment in Claude Pernet's life. His diffidence and reserve were swallowed up in the fire and zeal and vigour of Emmanuel d'Alzon.

Writing to the Superior General d'Alzon said: "I am very satisfied with M. Pernet. I thank you for having sent him. I find him open, frank, of good will, with a clear, serious mind, and little imagination. . . . He strikes me as a four-square man." D'Alzon sent him to his newly opened college in Nîmes, where he spent three years as a master. He was respected by the boys as a somewhat aloof figure who found little satisfaction in his work. Thirty years later he was to say "I can never pass this classroom without a shudder for all that I suffered there." But it was worth it, for later he was able to say "Nîmes cost me something. I have done like Jacob—though not by my own concurrence. I have toiled with pain for fourteen years to obtain my Rachel, by which I mean the certitude of what God wants from me." The certitude was confirmed when, at the insistence of Father d'Alzon, he offered himself as a member of the Congregation and was ordained priest in 1858, nine months after his mother's death. But he continued to work in the schools, as teacher and as bursar, and this included a short period in the

Clichy of St Vincent de Paul, until 1863, when, on the threshold of middle life, he was appointed to the mother-house of the congregation in Paris and began to give his full time to parochial work. Soon the tall stooping figure, whose pale waxy complexion made a strong contrast with his smooth black hair, was a familiar brisk figure in the hovels and slums of the parish. He was no longer the waverer, the man haunted by uncertainty and doubt. He was the kind father, friend and priest—to the sick, the oppressed, the destitute. In him his mother lived again, but the healing hand now dispensed the grace, love and forgiveness of God.

Hitherto he had been dealing almost exclusively with figures in a ledger or with boys in the inevitably artificial atmosphere of school with its academic interests and preoccupations, but now he came face to face with the raw material of the life of the poor, and it brought to fruition in him the creative idea which eventually took flesh as the Little Sisters of the Assumption. The disorganized and disrupted family life which he found in these mean courts and alleys contrasted sadly with the happy unity of the family life he had known at Velleuxon and he was drawn irresistibly to consider how families could be restored. He has left a most moving account of his first thoughts on this problem as he encountered it in Nîmes:

It was at the time when Father d'Alzon had given me charge of the Club where about two hundred children assembled on Sundays that I began to realize what may be termed "the distress of the working class", and the remedies that should be applied to them. I was necessarily brought into close relation with the children's parents, whom I also visited as frequently as possible. I never gave them money, but—I know not why—these poor people confided all their trials and woes to me. The women of Rey's Court were especially communicative, and there it was that I came across destitution such as I had scarcely any conception of before. There was a great carpet factory in the place in which all hands were engaged. No one had any time to nurse the sick, who were the prey of despair. In addition *there were things which should have been said and done in these houses which no man nor priest could have said and done. I asked myself what means could be taken? Clearly a woman was required, and that woman a nun.* But at

that time I did not see my way clearly. I had nothing definite in view. God's hour had not struck.

The hour struck when he had to grapple with the problems of the Chaillot district in Paris. Two problems stood out: the need for education to rebuild family unity, and the trials and difficulties of the worker's family when the mother was stricken with illness. "In working-class families," he said, "there is no unity, or what unity there is is pernicious. The family tends to disintegrate because, only too often, there is an incompatibility of temperament and of behaviour between husband and wife. Where nothing draws them together, they can no longer agree, and life becomes impossible. The children are badly brought up and become little rebels, disobey their parents, do not hang together, and later are death-dealing elements for Society." This keen social observation was made sixty years before we had begun to talk about delinquency in the child being a sign of deficiency in the parent. In Paris he began to see how the problem might be solved, how a work of education and regeneration could be carried out in workers' families: by taking them at the point of disintegration when the mother was sick, and through temporary rehabilitation laying the foundation for a permanent service of help, guidance and grace. This time of temporary upset would be the ideal starting point for an organization to reconstruct the family. Nothing less than radical reconstruction was necessary, for: "the diseases of society and the diseases of the family are profoundly linked together. In order to build up a State which is socially Christian, the Christian family must be rebuilt. Any other means of action would be ineffectual. I do not think that the family can be rebuilt by compromises and concessions from above. We must go down to the roots, prevent divorce, rehabilitate marriage. Once the family has become Christian again, society will naturally follow suit."

He has told us that the actual inspiration came to him at Mass one morning in January 1864 when his mission was revealed to him with clarity and precision. Years later he was to describe this master idea:

Let us suppose for a moment that God should raise up a woman in His Church at the present time, a daughter of the

Blessed Virgin; that He were to call her to be His spouse and that He sent her to carry the "good tidings", as He did His apostles of old, and to give an example of devoted service to the poor, the workers and to all who are in trouble or in need. Let us again suppose that this elect soul, while humbly nursing the body and attending to its wants, succeeds in re-establishing prayer in the home, in instructing the ignorant in the necessary truths of salvation; in reconciling sinners with God, in causing those who have never been baptized and are ignorant of the riches contained in the Holy Eucharist to have recourse to those Sacraments, as well as to that of Matrimony so that their unions may be blessed by the Church. Supposing, moreover, that the woman whom God has thus called should associate with herself society women in order that they may share in the good work; likewise that the professional man should fall in with these views and give his help so that he too may befriend the working man by his protection and services. Granted all this and you will find all these hopes fulfilled, and the woman chosen by Christ to be His spouse and called by Him to fulfil them, in the person of the Little Sister of the Assumption.

This was his vision: the nun who would be able to do things and say things that no man or priest could say and do, but who would have others, men and women in the world, associated with her in her healing work. He was soon to find her. She was Antoinette Fage, and he first came in contact with her in the middle of 1864 when she was in charge of an orphanage for girls in Paris. She was to become to him and his foundation what Louise de Marillac was to St Vincent de Paul.

Antoinette Fage, in contrast to Etienne Pernet, had never known a happy family life because soon after her birth she and her mother had been abandoned by her father, and shortly after her First Communion she developed a curvature of the spine which was to make her a permanent cripple. When she was fourteen the death of her mother left her alone in the world. From these trials her attractive personality developed great sympathy for all forms of suffering and a love of orphans. When Etienne Pernet first met her she was forty years of age and the director of a small orphanage which had been organized and was supported by a group of society women. She had a burning spirit of charity and an extremely sensitive nature but

there were two things from which she shrank: caring for the sick and the thought of becoming a nun. And these were the two things that Etienne Pernet offered her, after being her confessor and spiritual director for some months. He had known what it was to waver in the face of a vocation, and so he led her on in the way of meekness and humility to the point where she was to say: "If I accept, I feel in myself the courage, with the grace of God, to do so. . . . I shall have the courage to fight, to suffer, to consume myself for this ideal."

After some months of training in the religious life in the convent of the Ladies of the Assumption at Auteuil she took over the leadership of a little band of six women that Father Pernet had gathered together, and thus the first community of the Little Sisters of the Assumption came into being. During the first two years they settled down to their work of nursing the sick poor, but moving to less cramped quarters in the course of the first year they found implacable opposition from their new parish priest. Fortunately a neighbouring parish priest saw the value of their work and invited them to live and work in his parish. He was joined in this invitation by the Superior of the convent of the Sisters of Charity in his parish, and when the infant community arrived in their new house all the Sisters of Charity were there to welcome them. The Superior struck the right note when she said: "We nurse the sick in hospitals; we visit them in their homes and bring them help; but we cannot remain by the bedside during the entire illness. We must leave them, and that always grieves us. St Vincent de Paul must be happy in heaven today to see that you have come to fill that deficiency."

Father Pernet's instructions to his Sisters were explicit on this point: "You will attain your ends, the Christian regeneration of the working-class family, by one means: the sick. You might have chosen others, such as schools for the poor, hospital visiting, etc. But instead you are to devote yourselves by day and even by night to the poor and their families, being *their servants* and *their nurses* at one and the same time, without any thought of profit or any material calculations. This is the most effective means, in any case, and the sick person is the first person concerned with procuring your assistance, and, in addition, it is a

very good influence on the family and on those round the sick person." The Little Sister was to go to the home of the sick person, regardless of sex, nationality, race or religious belief. She was to carry out the doctor's orders in the way that only a trained nurse could, and at the same time take care of the house if she was nursing the mother, preparing meals for husband and children, tidying, dusting, scrubbing, cleaning. At the same time she was to create an atmosphere of peace and confidence by the thousand and one feminine attentions which Father Pernet insistently brought to their notice: "The patient should always feel that you are watching over him, that you are on the look out for things that will please him or be of use to him. Avoid long talks that might tire him, win his heart by careful attention and assiduous, delicate nursing." Moreover they were to take nothing, literally nothing, from their patients: "You must accept nothing from your patients, not even a cup of coffee, and not let them go to any expense whatever for you. That is the true method of obtaining a real, strong influence around you. This disinterestedness is what makes the Little Sister." The disinterestedness was to spring from a divine charity, for they were to "see in the poor sufferer lying on his poverty-stricken bed, Christ the Divine Leper". And the charity was to flow from an intense inner life, for their Founder emphasized again and again that "a Little Sister of the Assumption ought to have the heart of a missionary and the soul of a Carmelite".

The infant Congregation was deprived of the direction of its founder for nearly twelve months from 1870 to 1871 when he was in Rome with Father d'Alzon for the Vatican Council and when immediately on his return to France he left for Metz to minister to the soldiers who were engaged in the Franco-Prussian War. As the fighting drew nearer to Paris and the number of sick and wounded grew the mother-house was turned into a reception-centre for the sick and the dying, while the twenty-four sisters slept on hard mattresses in the attics. Early in 1871 Father Pernet returned to Paris and in the orgy of revolutionary anti-clericalism he was arrested and only escaped summary execution by a hair's breadth. But the sisters went unharmed and even earned the affectionate nickname of the "swallows of the garret", a reference to their black and

white garb and perhaps, too, their swiftness on their errands of mercy. The attack on the Church, and particularly the religious orders, went on steadily through the 'seventies, but the Little Sisters were never molested. In fact when, thirty years later, the infamous Combe laws of 1901 and 1904 decreed the expulsion of religious orders and congregations from France, the poor stood shoulder to shoulder to defend their "swallow-Sisters". Their cry was: "The others, *yes*; these, *no*."

The 'seventies also saw the spread of the Congregation to many towns throughout France, and then Father Pernet began to look further afield. England attracted him, and he was delighted to hear from the Marquise de Salvo that Cardinal Manning wished to have the Little Sisters in London. Six of the sisters were sent to London, and Father Pernet followed them, deciding to make their first foundation in the East End. On 22 July 1880 they were received by the venerable Cardinal who commended their choice and promised to build a church in the district which would be the church of the Little Sisters of the Assumption. He said: "If they work for the regeneration of the families of the poor they will be my left hand, for already my good priests are my right hand." And Father Pernet, writing to the mother-house, pictured the spirit in which they began their work in England: "All we want now is a house, and once we have a shelter we shall take possession, but more or less on straw . . . I told the Cardinal that we are preparing a Bethlehem for our Lord in the East End."

But even while the number of English houses was growing and English vocations were beginning to appear, death came to Antoinette Fage, now Mother Marie de Jesus. The precious collaboration between her and Father Pernet had lasted for almost twenty years, and it was not to be broken until they had had the joy of entertaining Don Bosco at the mother-house in Paris early in 1883. A record has been preserved of the conversation that took place, and it speaks of the joy and gaiety that suffused the beings of these three saintly pioneers in the social field, although in the midst of their happiness Don Bosco prophesied that Mother Marie de Jesus would die before the end of the year, and counselled her to accept it with resignation. She died in September of the same year.

But the new foundations continued, and Father Pernet was unceasing in his journeys, to England, to Ireland, even to the New World. The first band of sisters to cross the ocean landed in New York on 19 April 1891. Father Pernet, who was an indefatigable letter writer, has left his impressions of this pulsating city of cities. "Here, as everywhere else, people sweat and chase after money and worship the golden calf. . . . Here, only the houses stand still." After quoting the oft-heard maxim that "Time is money" he goes on to draw the moral: "This is good, and we ought to imitate it while giving our own meaning to time well employed—with the end of winning the Heart of our Lord and our salvation, not of making money. If, following the example of the Saints, we live as misers of our time, not wasting a moment of it, we shall with advantage rival the New Yorkers and infinitely surpass them in our gain."

All this time he had been elaborating his complete plan for the helpers of the Little Sisters, for while the sisters were at the centre of his scheme there was also room for various ancillaries.

His first group of ancillaries, the Lady-Servants of the Poor, was no doubt inspired by St Vincent de Paul's similar initiative. From the ranks of the aristocracy and from society women he recruited charitable souls who would accompany the sisters in their daily rounds, doing the most menial tasks and all under the cloak of anonymity. He did not ask them to sit on committees, to write cheques nor to be patrons of bazaars and garden parties. It was not a remote clean-handed charity that he called for, but a charity of hands that washed dishes and clothes, that scrubbed floors, a charity that had to overcome a repugnance that would be at times almost overwhelming. One of them asked him rather naïvely: "Father, ought we to consider the invalids we serve as our equals or as our inferiors?" To which he replied uncompromisingly: "As your *superiors*. You will remember that our Lord came on earth not to be served, but to serve." Very often heroic effort was called for, but there were many who rose to it. Some had to make several attempts before they could begin, but in all the various countries to which the Little Sisters of the Assumption have spread there is a glorious roll of honour of great, noble, talented women who have served the Divine Leper in the person of the poor.

As a means of continuing contacts made when nursing, and thus of making permanent the influence on families, Father Pernet founded the Confraternity, an association of working men and men of the professional classes meeting regularly at the sisters' convents for lectures, discussions and short religious services. Through these meetings of fathers of families from different social classes Father Pernet hoped for the Christian and social education of the working class. There were as yet no working-class leaders, and Father Pernet shared the belief of other contemporary Christian social reformers, such as Albert de Mun and Leon Harmel, that this contact between workers and their social superiors would be beneficial to both. The fact that we have now moved on to a more dynamic conception of social formation and social action, due to "the coming of age of the working class", does not invalidate the importance of this initial step. Finally he founded the Society known as the Daughters of Saint Monica, which groups together mothers of working-class homes. They, too, meet regularly at the convents, and the work of education and regeneration of the family is continued through them.

One of the most striking features of the whole of Father Pernet's work is its modernity. While he wished the sisters to engage in social activities which were preventive and in the nature of first aid, he also insisted that these activities should lead to constructive work. Without expressing it in modern terminology he made it quite clear that the sisters were to assemble all the elements of a case history, and so to make a social diagnosis. For this he did not advise the interview method, but that the sister should gradually find all she needed to know by being a sympathetic listener. "If a Little Sister, through her self-sacrifice, the delicacy of her care and the kindness which she radiates, manages to get to know certain things, that is her duty, but to pose as an inquisitor and ask a mass of useless questions, no. To do that would hinder her work rather than help it." Her observations were to be both social and medical: "You are not to ask your patients questions; you must be prudent and discreet in everything. But when you wish to know something, so as to know the past history, you will not get it by asking questions but by inspiring confidence and devotion.

People will open their hearts to you; you will have the key to their hearts and you will know what you want to know. . . . Keep your eyes open circumspectly, and remember that keeping quiet and devoting yourself to people are the best ways to get to know everything. Even if they do not confide in you very much, things will gradually become clear." Without exaggeration it is possible to say that he anticipated by many years the modern practice of indirect counselling, for he wished his Little Sisters' influence, wherever possible, to be indirect, education in the literal sense of the word. In this he was influenced by his profound respect for the human person and its liberty: "The soul is something noble and great. It should be approached only with extreme care and delicacy. We must avoid hurting it and, even more, wounding it, and never use force to guide consciences. This presupposes continual watching over the words we use and the example we give."

Three years before the end of his life came his crowning moment when his Congregation received the approbation of the Holy See, and he himself was received on 9 March 1896 by Pope Leo XIII who said that he "baptized his children", who now numbered four hundred spread across two continents. In the years that followed his sight began to fail and his activities were curtailed, but the flame of "bold disinterested zeal" still burned brightly within him, and indeed he was returning from visiting a sick novice when he was stricken by his last illness on Holy Saturday, 1899. Three days later he was dead, and his last recorded word was *Certainly*. He had asked for Holy Communion and the priest had asked him whether he would be able to swallow the Sacred Host. "Certainly," he replied. His life had begun in uncertainty, in doubt about his vocation, but from the time of his ordination as an Assumptionist, still more from the time of his foundation of the Little Sisters of the Assumption, he had never wavered. With certainty he had gone forward to face one of the greatest problems of modern times, the disintegration of the family, and he had brought to it a providential line of solution. To his Little Sisters he had given a technique, a method and a spirit which a later age would come to recognize as being a most valuable contribution to the reconstruction of society.

JOHN FITZSIMONS

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HILAIRE BELLOC: THE MAN

HILAIRE BELLOC assuredly deserved a work of art as his memorial. It was no easy task to make a pen-portrait of a writer, versatile, prolific, myriad-minded almost beyond belief and withal a vivid and complex personality. Mr J. B. Morton¹ has done it brilliantly. "There is no art," he says in his preface, "by which a dead man may be so presented to the living that those who knew him will seem to have seen him once more as he was, and those who did not know him will receive the plenary effect of his personality." But there is—the art possessed by a born writer, and Mr Morton shows that he possesses it. Nowadays there are many large books about rather small people: everybody who was "somebody" must have his biography or autobiography. Mr Morton, with great knowledge and a very sure touch, has produced something much better, a little masterpiece wherein everything to his purpose is recalled with perfect clarity of expression, deftly placed in the framework and presented in perfect proportion. Such a work will surely live by its own vitality. We may indeed apply to this memoir a *dictum* of Joubert: "Les petits livres sont plus durables que le gros . . . ce qui est exquis vaut mieux que ce qui est ample."

The brief memoir is not and does not profess to be either a biography or a critical study. It is a portrait, done from intimate personal association, and it derives a certain compact strength from its limits. The author's acquaintance with his subject began in 1922 when Belloc, in his early fifties, was already a living legend and his tremendous personality was fully developed. The younger man was the contemporary and friend of Peter Belloc, Hilaire's youngest son, and he came to be for thirty years a member of the Rodmell and Shipley circles. The two men, notwithstanding the disparity in age, had much in common: a love of wine and of "great verse", of sailing and of walking, of byways and paths over the hills and through the woods, of quiet inns which they enlivened with laughter and song, above all, a love of history and of those historical associations that can be

¹ *Hilaire Belloc. A Memoir*, by J. B. Morton. (Hollis and Carter. 12s. 6d. net.)

shared only by those who are prepared to leave the beaten tracks. Belloc must indeed have had a strong affection for a much younger man to treat him almost from the first as an equal and take him as a companion of his travels and later to admit him, as it were, to the vacant place once filled by his own son. Moreover, Mr Morton arrived on the scene after Belloc had lost, one by one, a group of friends whom most men would deem irreplaceable, among them George Wyndham, Raymond Asquith, John Swynnerton Phillimore. It was no small thing to step into the place of any one of those men; and Belloc was fastidious. They had, however, in large measure, the same likes and dislikes: express trains, hotels de luxe (and many other phenomena of contemporary life), "modern" fiction and—more strangely—art galleries and museums. The mere suggestion of visiting the Prado bored both of them. On the other hand, they were capable, when dishevelled and unshaven and straight out of the sailing boat, of joining without hesitation some party in evening clothes in a drawing-room or hotel dining-room. But the odd pair of roystering pilgrims always managed to preserve harmony between themselves and with many others. There are, naturally, many pages about all those trappings and wanderings and the sailing in the *Nona*. Mr Morton recalls his last cruise in her when Belloc and Peter and he and Edmond Warre had to give it up and take to terra firma. I remember meeting them at Lisieux on the night of 2 June 1927 when they were sitting at a café on the Square, and it was the last conversation I had with him. Next morning he was at St Pierre again, standing, in the old French way, all through the Canon of the Mass.

The main interest, of course, was history. Mr Morton, whose studies in the French Revolution are well known, must have derived a great deal from his mentor. There was no important street in Paris about which Belloc could not tell a story—witness that brilliant (but now apparently forgotten) book, *Paris*, which came out in 1900. Maurice Baring's testimony, likewise: "Hilaire Belloc was here on Sunday . . . he pointed out to me Danton's house and Danton's prison and Danton's café and Danton's chapel . . ." and so on. There is a splendid page in this Memoir describing how they were going one day along the

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road from Châlons-sur-Marne to Suippes when Belloc showed Morton the Catalaunian Plain and the site of the Camp of Attila where the Hun made his last stand against the armies of Ætius and Theodoric. Wherever they went it was much the same; Belloc knew what had happened there just as well as he knew the inn to stay at and the wine to ask for. This part of the book is the best, though all of it is extremely good. Without the help of the dust-jacket, which reproduces James Gunn's tragic portrait of the lonely man with the blackthorn, one can always see him clearly in these pages, with the ill-fitting loose black clothes, the wide ulster, the pockets loaded with books and newspapers, the incredible hat. . . . In those years, after he had grown side-whiskers, he looked like a cross between Danton and Daniel O'Connell, and one could easily imagine him talking and arguing with either of them, for he belonged in spirit to that time much more than to the modern world. Another Gunn portrait, of earlier date, has been used for the frontispiece of the book. But perhaps the best likeness of all is in that marvellous triple portrait now in Trafalgar Square. Chesterton and Belloc are seated at a table and Baring stands behind them. G. K. is drafting something which will confound the enemy—or make people laugh at him; Baring, interested but not absorbed, is reading it over G. K.'s shoulder while Belloc awaits the result with that look of contained ferocity which we all remember. The picture sums up much that is in these pages. Phrases, anecdotes, extracts from letters; vignettes of lunches in Soho, of his funny little ways, of his neurotic restlessness, of his mania for telephoning (from other people's houses, not from his own); the weird mixture of planlessness and minute exactitudes of timing in his travels—all these things are combined very skilfully to make a vivid picture of the man in his habit as he lived. Then the sad story of the breakdown and the later years. This is told quietly with all due restraint and dignity, with no enforcement of the note of tragedy. There will be few people who, even if they never saw Belloc, will not read this Memoir with heightened feeling; those who remember him will not be chary of their admiration for the skill and devotion with which an astonishing personality has been reconstructed.

By the general public he was thought to be intensely French,

but his independence, originality, pugnacity and contempt for many of the minor conventions were rather suggestive of John Bull. The genius of Joseph Priestley had descended to him through Bessie Rayner Parkes, his mother,¹ whom he strongly resembled; his sister, Mrs. Belloc Lowndes, was in certain respects much more French than he was. As the name implies, the family was of Gascon origin and certainly he was a "cadet de Gascogne" . . . "de ces gens qui se font tuer". Such was the complexity of his make-up. Before he was thirty and before he had come to London he had challenged two strongly-entrenched forces. It was not exactly prudent for a writer who proposed to get his living out of books on history, biography, essays and the like to declare war on the whole academic world, to announce that they were blind guides and teachers of falsehood; and it did not help him early to have acquired the reputation of "anti-Semite". But he was a Romantic—the "cadet de Gascogne" was not actuated by the ordinary motives of ease and safety. Later on he went out of his way to antagonize the whole phalanx of the official and political world. Nobody who knew his beliefs and ideas could have seriously expected him to be comfortable in the House of Commons as a member of the great Liberal majority returned in 1906; very many of those men were English provincial Nonconformists. The only occasion when he was listened to was when he related his experiences as a gunner in the French Army. Afterwards, he started that misguided campaign about the Marconi Scandal which did so much to confirm the belief—or the readily entertained pretence—that he must be eccentric or irresponsible. But for that he might well have been a very important Liaison Officer during the First World War, a position in which his special knowledge and French connexions would have been of immense value.

There are some samples here of characteristic sayings, and in regard to his conversational verve it is Mr Morton's opinion that not even Maurice Baring or G. K. Chesterton was a match for him: "and that was due not only to his wide range of knowledge and his multiple interests but to the strength of his per-

¹ At a public lecture once in Westminster Cathedral Hall she interrupted him and told him not to forget a certain point, nor was she quite satisfied with his prompt compliance. She was well over eighty at the time.

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sonality". Yet it was not a case of what Rodin said of Shaw: "il s'exprime avec une telle violence qu'il s'impose"; he excelled in sheer knowledge, whatever the subject, the Monophysites or the Music Halls. Chesterton must certainly have learnt his history orally from Belloc; every now and then I have met in Chesterton's books things I had heard Belloc say. His advantage lay as much in the different standpoint as in the wider horizon; while he knew English life from within he could also see it from outside. He railed at the British upper classes, not so much for their large share of wealth and power as for some of their basic assumptions, for instance, the hypocrisy of claiming great financial and social advantage as moral and intellectual achievement. Another thing that always roused him was the contempt of hedonists for the dedicated life. About successful politicians he could be corrosive as well as explosive. Perhaps he threw stones at glass-houses rather too often; yet he was a realist and knew the ways of the world far too well to have any resemblance to self-appointed moralists.

Inset within the record of travels and personal affairs Mr Morton has a very good chapter on Belloc's general principles, his special opposition to the general current (strongly exemplified by his public controversy with H. G. Wells), and his forebodings about the future of this country. It is always said that you cannot argue with a prophet, you can only disbelieve him, but Belloc was right over and over again. The sale of honours on an enormous scale took place *after* his campaign about corruption, not *before* it: and we are now more than half way to the Servile State. Needless to say, his incessantly repeated warnings about the Prussian Military Machine were amply fulfilled; and now it certainly looks as if Archaeology is going to corroborate many of his conclusions about Roman Britain. Despite much discouragement he went on gallantly with the task of writing a general history of England. Of the ultimate value and effect of his purely historical work Mr Morton appears to be very confident; he considers that Belloc under-estimated it.

There is, however, one statement on this matter which calls for modification, namely that Belloc's disappointment was harder to bear because of lack of support from his fellow Catholics. "He was," we are told, "a leader without an army . . . with

honourable exceptions, he had no support." From full personal knowledge I am in position to comment on that, for I had something to do with a very definite form of support which Belloc, unfortunately, disregarded. There was, in fact, the *cadre* of a small army, of which he was fully aware, of which he had been the admired leader, and, had he chosen, it could have been very considerably expanded—not without some advantage to him. I refer to St Thomas's Historical Society (afterwards better known as the Lingard Society), of which he was President from 9 September 1918 to 8 May 1922, and which he altogether abandoned from the very moment when it was re-organized and given a regular procedure and a coherent administration. While the St Thomas's Society was semi-private affair, meeting in the drawing-rooms of ladies who were his personal friends, he attended when he could, and gave some excellent and very characteristic discourses, e.g. "The Reformation and How to Study It", "Wyclif and the Peasant Revolt", "The Thirteenth Century", "The Nature of Historical Evidence"; all of them between March 1917 and November 1919. They were, however, heard by few persons, were undiscussed and unreported. Then there were developments; meetings of the Society were public, after announcement in the Catholic Press, and began to be reported. For a while he was interested. I have before me a syllabus drawn up by him of a proposed set of seven lectures for the season 1920-21 in which he actually put himself down for three of them: "The Spring of the Middle Ages", "The Consequences of the Reformation", and "The Claim for Reform in the Early Sixteenth Century". But only the first of these was ever delivered, and that on another date. It soon became evident that his habit of sudden departure on his travels would always preclude the fulfilment of any engagements, so far as he was concerned; when the advertised date arrived he would be in Andalusia or Asia Minor. Recognizing the fact, he offered his resignation of the presidency, which was accepted with keen regret and with expressions of the earnest and unanimous hope that he would give this now-rapidly growing Historical Society such support as he conveniently could; to that end his name was prominently retained on all printed matter. Experience had already shown that it was absolutely necessary to have a consti-

tution, a settled procedure and a programme that could be relied upon. Nothing unreasonable or unusual was proposed, and at first it was believed that the Society would retain his general support. Steps were accordingly taken to introduce new and workable arrangements at a General Meeting held on 8 May 1922. But as soon as the lecture (given by Canon Edwin Burton) was over, he and a small group of his friends pointedly withdrew from the meeting and disregarded the ensuing proceedings without, however, leaving the hall. Despite much entreaty, he never gave another lecture or took any part whatsoever. He actually appeared again only once (for a lecture by Father Thurston, S.J.) in 1927, sitting among the audience and leaving before the end. The Lingard Society was then going strongly, it was well worthy of his support, and had he chosen to help, the Society would inevitably have been bigger and better for it and would perhaps have lasted longer. Why he suddenly and completely withheld his co-operation was never discovered. Nobody had ever offended him—far from it. Nobody had expected him to subordinate his interests or his plans to the programme of a Society, even though it was a Society endeavouring to promote the Study of History among Catholics, and actually circulating Printed Papers containing lectures given by distinguished Catholic scholars. Every programme and every Reprint was sent to him up to the end in 1939 but nothing was ever even acknowledged.

The much-discussed book *Europe and the Faith* was the outcome of his well-known general views, not of any definite set of lectures and certainly not of those (enumerated above) which he delivered to the St Thomas's Historical Society. Those lectures were unplanned and more or less impromptu, delivered without notes or from a scrap of paper, as were his lectures to the University of London Catholic Students. This I can affirm because I heard them all and heard them in entirety, not missing his "asides" and the *sotto voce* bits about the Jews, the Press, the Politicians and "the Rich".

Mr Morton considers that the vigour of his polemics made his fellow Catholics uncomfortable and uneasy. What made some of them uneasy was regret that so great a champion should lay himself open to sharp criticism and damaging retorts, and

should give away points to the learned and watchful adversaries lying in wait for him. His books were dishonestly criticized, with *a priori* hostility; yet he would not take just enough trouble to make himself quite safe. When he was altogether right, which was very often, he would exaggerate and press things too far. For instance, his obsession about the frontiers in Europe of the Roman Empire led him into some contradiction with what he was always saying about Ireland, Poland and Hungary. In particular the incantation: "The Faith is Europe and Europe is the Faith" was regarded as an extravagance. When Dr Adrian Fortescue gave that last brilliant lecture on Boethius (11 December 1922) he was asked a question and the objection—for it amounted to that—was supported by some quotation—I forget what—from that book. Adrian Fortescue's reaction was sharp. "A scholar?" "Mr. Belloc a scholar?" "Mr Belloc is a *journalist*!" That may perhaps have been true—in that context; but it was no ordinary scribe who could dissect Gibbon's treatment of his authorities on Julian the Apostate or the Council of Ephesus. One might, in fact, use a Churchillian phrase: "*Some journalist!*"

One exception to his loudly proclaimed contempt for dons was his admiration for H. A. L. Fisher. When he planned the series of lectures above-mentioned he proposed that the Warden of New College should be invited to give the most difficult one, "The End of the Middle Ages", and he actually named the amount of the substantial fee which he deemed necessary. Unfortunately, we could not afford it and that lecture was eventually delivered by F. F. Urquhart.

His early enthusiasm for the French Revolution must have considerably diminished as time went on, for in all those talks to the St Thomas's Society and to U.L.C.S. I never once heard him say anything about it. It was not surprising. All that he had had to say about our politicians applied one hundred-fold to the "République des Camarades". Enough and much more than enough had happened to open the eyes of anyone with a fraction of his knowledge and his insight. The long series of "anti-clerical" measures between 1897 and 1907 which were openly intended to destroy the Church in France were brought in and carried by exactly the same kind of coalition as that

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which carried through the Civil Constitution of the Clergy in 1790. If ever there was a case of "les morts qui parlent", it was then. The very same arguments and the same slogans were used, the same ideological hatred was displayed, and the atheists and freemasons, once again, had the active assistance of Huguenots and Jews. That, likewise, is enough to explain his frequent "asides" and sudden interpolations about "Cohen (*sic*) of the *Daily Telegraph*", or Zangwill, or Salomon Reinach, or merely Rothschild; Samuel and Isaacs, of course, was another story.

Will all that creative mind and vivid personality, all that array of dazzling gifts and that impact upon a whole generation, be soon forgotten or will it some day be weighed and measured in an adequate biography? I do not know. But whether that be done or no, one may feel certain that many who will come after us and discover for themselves the poet and the artist, will desire to know what manner of man he was. They will inevitably be directed to this admirable Memoir, nobly conceived and nobly written, and destined, we may be sure, to stand a lasting memorial to a great friendship. And as Belloc was a deeply pious man, though pious (to use Baring's phrase), without pretension, fuss or cant, Mr Morton has done well to end his book with some winged words aimed by Belloc at a pertinacious assailant of the Church:

"One thing in this world is different from all other. It has a personality and a force. It is recognized and, when recognized, most violently loved or hated. It is the Catholic Church. Within that household the human spirit is at home. Outside it is the Night.

*In hac urbe lux sollennis
Ver eternum, pax perennis
Et eterna gaudia."*

J. J. DWYER

THE ANGELS OF GOD¹

THE preacher presented with the angels as his theme is tempted to feel aggrieved at the unpromising character of his subject. To say that no one nowadays is interested in the angels is not to indulge a flight of rhetoric, but to make a plain statement of fact. The contemporary world-view has no place for angels and angelic activity. If unbelievers consider them at all, they explain them away as personifications of psychological phenomena. Catholics indeed accept without question their existence; yet, the point remains a remote part of the faith, free by its remoteness from disturbing difficulties, but seemingly devoid through that same remoteness of any practical significance. The average English Catholic rarely thinks of the angelic world; perhaps he manages to say an occasional prayer to his Angel Guardian, but that is all. Theologians themselves, not uninfluenced by the climate of the times, have largely lost interest in angelology, and the harvest of theological writing in this field in recent years is rather lean. Despite all this, a glance at the liturgy and at the patristic writings will comfort the preacher with the assurance that the absence of the angels is truly an impoverishment of the Christian outlook, and that the tradition of the Church on his theme forms a rich and significant spiritual possession.

To give to the angels their due position in the Christian picture requires at the outset that we achieve a correct perspective. It is a basic trait of the Christian religion that it is less an acceptance of a system of abstract truths, than an assent to a history, the history of salvation. What is placed before us by the Christian faith is the gradual fulfilment of God's redemptive purpose through the course of human history. In the vision of the believer, history is the unfolding of God's plan of salvation; its centre is the incarnation of the Son of God, who came as Saviour of the world; and all is leading to the final consummation, when everything will be made subject to Christ, and God will be all in all (I Cor. xv, 28). If this setting is kept in mind, it will be seen

¹ A conference given to the University of London Catholic Society, at St Etheldreda's, Ely Place, 15 May 1955.

that when theology, the science of the faith, concerns itself with God's work of creation, it does not usurp the role of philosophy or of the positive sciences. It looks at creation and creatures in a place peculiar to itself. The creation of the material universe and the origins in it of man come into the scope of revelation and faith in so far as they have a relationship to the work of Christ. They are seen there as the beginnings of the history of salvation. In other words, they are for faith and theology the story of the redemption extended to the fullness of its cosmic range. Now this fact that revelation presents us with the history, centred in Jesus Christ, of God's dealings with mankind is important to our understanding of the doctrine on the angels. The angels have a place in revelation because they enter into the economy of man's redemption. The angelic world has not been made known to us for its own sake; it remains, in fact, shrouded in obscurity. But the ministry of the good angels and the assaults of the evil angels are factors in the salvation of mankind; and it is for this reason that we are given some glimpses by revelation of that vast area in the divine domain, inaccessible to our unaided reason. Angelology is not then primarily an imposing structure of speculations on the nature and properties of angels; it is a chapter in the history of our own salvation.

We are not surprised then to find, in the Bible and in early Christianity, much more concern with the mission of the angels than with their nature. This passage from Hebrews reflects well the primitive conception of the angels: "are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation" (Heb. i, 14). Nevertheless, before we dwell on their ministry, it is well to give briefly the essential teaching concerning what they are. They are intellectual beings at the peak of creation; sheer spirit without any material component in their substance. There was some fluctuation on this point in the patristic tradition, but the acceptance of their strictly immaterial nature has become a belief firmly established in the mind of the Church. The Christian concept of God necessarily implies that all these spirits were created as good by Him, and what we are told of them makes known further that they too were called by grace to share God's own divine life. The evil spirits are those who freely rejected God, and thus

merited damnation. The good are those who freely answered His call, and have been rewarded with eternal happiness. These data are scanty, but the truths given are germinal; and they have brought forth a strong growth under the fostering reflexion of Christian theology. Christian thinkers have ascended from the perfections found in man to those of the angels, and they have then descended from the divine perfections to their reflexion in these pure spirits. In this way, they have advanced by analogy into the mysterious laws of this invisible realm. It is St Thomas Aquinas, the Angelic Doctor, who gives us the resulting theological synthesis at its most complete.

In erecting his imposing structure, Thomas was by no means unaware of the traditional teaching on the ministry of the angels. He firmly places it in position in this way:

The world of pure spirits stretches between the divine nature and the world of human beings; because divine wisdom has ordained that the higher should look after the lower, angels execute the divine plan for human salvation: they are our guardians, who free us when hindered and help to bring us home.¹

The general truth that God uses the angels as his ministers in the work of our salvation is woven into the fabric of Christian truth. The Church, however, has been very chary of defining the doctrine in detail, and so the outlines of many matters remain vague. On the other hand, the main lines are well-attested in tradition, and the Church makes ample reference to the doctrine in her liturgy.

The history of salvation, taken in its stricter sense, began with the call of Abraham and the election of the people of Israel. The Old Testament and the Jewish tradition saw the chosen race as in a special way the object of angelic care. The angels were the ministers of the revelations of God; and, above all, the Law was considered as having been communicated through angels as intermediaries. St Paul records this idea (Gal. iii, 19), and it became a common theme among the Fathers. Further-

¹ II Sent., dist. xi, qu. 1, art. 1. The translation is that of Thomas Gilby, O.P., in *St Thomas Aquinas: Theological Texts*, n. 173.

more, the safeguarding and preservation of all that God gave to His people were a task in which the angels played their part.

Meanwhile the other peoples of this earth were not without the invisible assistance of God's ministers. Ancient tradition tells us that God confided the nations to his angels. Their role was to lead the peoples to the true God and prepare the way for Christ. Before His coming, they found their work continually frustrated, and the grip of the evil angels grew ever stronger.

The Word was made flesh; and, at this coming of God the Son into the world, the angels welcomed Him with joy. Their mission now changed its character. These intermediaries between God and men became the ministers of Jesus Christ, the one mediator. They placed themselves at his service and aided Him in His work.

The Gospel narratives have made us familiar with the angelic activity that surrounded Christ on earth. Gabriel, the one who had announced to Zachary the birth of the Precursor, brought the news of the Incarnation to Mary. An angel calmed the uneasiness of Joseph, and later warned him to fly into Egypt. It was, however, the birth of Christ that was marked by the great angelic manifestation, when the shepherds saw "a multitude of the heavenly army, praising God and saying: Glory to God in the highest: and on earth peace to men of good will" (Luke ii, 13-14). The Fathers loved to elaborate the deep meaning of this symbolic event. Another mention of the angels shows them ministering to Christ after His temptation (Matt. iv, 11); and one came to comfort Him at the beginning of His passion in His agony (Luke xxii, 43). Well known to all is their joyful presence in the happenings of Easter morning, but less observed is their part in the closely connected mystery of the Ascension. The profound meaning of this mystery cannot be set forth without relating it to the angels. The Ascension was the exaltation of the human nature of God the Son above the universe, above all the hierarchies of the angelic hosts. These words of Paul express its significance: "his power . . . raising him up from the dead and setting him on his right hand in the heavenly places. Above all principality and power and virtue and dominion" (Eph. i, 19-21). With joy and wonder, the serried ranks of spiritual beings adored this exaltation of a nature humbler than their own.

From the inauguration of His visible mission to the climax of the Ascension, the Incarnate Son of God was attended by His spiritual creatures. Yet this did not complete their task. The exaltation of Christ did not close the history of salvation, and the bringing of the life of grace to men must continue until His Second Coming. During this present period, the angels carry on their powerful ministry. The angels of the nations now prepare the way for the Church, and become the angels of the churches. How unjust of men to forget their part in all missionary enterprises and successes! Above all, they take part in all our liturgical functions. Texts innumerable from every part of the Missal and the Ritual bear witness to the conviction of the Church that the angels are associated with all her divine worship. They assist with adoring wonder at the actions of divine power it enshrines; they help us with their intercession, and thus carry our prayers to God; they share in the joy of our festivities. *Exultet jam angelica turba caelorum*. "Let the angelic choirs of heaven now rejoice" begins the wonderful paschal proclamation at the very centre of the liturgical year. In the tones of the preface, the Church joins herself to the divine praises of the heavenly hosts at the beginning of the solemn action of every Mass. As for the centre of that action, we have the words of St John Chrysostom:

At that moment the angels attend on the priest, and the whole sanctuary and the space around the altar is filled with the heavenly powers to honour Him who lies thereon.¹

Then after the mystery itself, the priest asks the mysterious Angel of God to take the gifts into the presence of the Most High. Truly, by our visible liturgy, we share in the celestial liturgy of the angels.

More prominent in the Ritual is the role of the angels as guardians and protectors. Here Christian tradition is most constant in affirming not only that the angels exercise a general care of men, but also that each of the faithful—and we may confidently say each man—has an angel specially appointed to guard and guide him personally. The blessings and prayers of the Ritual show how seriously and earnestly the Church takes this

¹ *On the Priesthood*, 6, 4. Translated by the Rev. P. Boyle, C.M. Dublin, 1903.

angelic protection of men against troubles: troubles from within and from without; harm both spiritual and material. Moreover, their care of us is not simply negative; they positively guide and help us. They are not indeed able to touch directly our spiritual faculties—that is a divine prerogative; but they can and do influence the bodily part of our natures, and particularly our imagination. In this way, they lead us to the good, and aid us in temptation. Our Angel Guardians also associate themselves with our prayers; they intercede for us before God, and in that sense carry our prayers and our sacrifices to the Almighty. Finally, the spirits who watch over us during our lives have an important task to fulfil at the hour of our death. The prayers and rites for the dying and the liturgy for the dead bear moving witness to this; and the Fathers give symbolic descriptions of their eminent role. This traditional teaching has been engraven on English minds by its poetical expression in the well-loved *Dream of Gerontius* of Cardinal Newman.

This survey of the ministry of the angels has been but a rapid sketch, and it can hardly be said to represent adequately the full richness of tradition; further, it has left on one side the activities of the evil spirits or devils. Yet it has been perhaps enough to give the impression of a vast invisible world above the material universe and ever active in it for the salvation of men. Does this disconcert our modern minds? If it does, how unreasonable are our modern minds. We gaze with awe on the vast spaces of the heavens, and we learn with wonder of the marvels of the structure of matter. Yes; God was prodigal with his riches in the order of material effects. Is it fitting that men should be the only representatives of spirit in this created universe? Imperfect spirits that we are, bound to matter by our nature, can we claim to be the highest realization of God's creativeness in the order of spirit? Surely the mind on reflexion accepts readily the fact that this universe continues through ascending orders of ever more perfect spiritual beings. And if we are told that these higher natures are active in regard to ourselves, does this not merely fulfil, as St Thomas observed, a law of divine Providence that we find verified throughout the universe we see? The Church resolutely opposes a naive supernaturalism that would destroy the lower order of causality in a false endeavour to extol

the higher; but that same balanced and divinely enlightened realism makes her proclaim as her own, even in this modern age, the simple, profound belief of the ancient Psalmist: "For he hath given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone" (Ps. 90, 11-12).

CHARLES DAVIS

THE OLD ORDO CHANGETH

(ANSWERS TO LITURGICAL QUIZ¹)

1. Wednesday. *Domine salvum me fac* is said at terce if the office is ferial, at Prime if the office is proper.
2. The only secular priest who is celebrated as a martyr all by himself.
3. When the feast of St Joseph falls on Wednesday April 30, the preface on Friday is that of Apostles, on Saturday that of St Joseph, on Sunday that of Easter, and on Monday that of the Passion.
4. It used to be an abecedarian hymn, and still bears traces of it.
5. When 31 January, the feast of St John Bosco, falls on the Monday after the 4th Sunday after Epiphany.
6. On *Corpus Christi* Day, and also on the feast of the Transfiguration.
7. When Easter falls on 4 April (it won't during this century) a priest in Seville will transfer St Isidore to Monday 11 April, when he will have to commemorate St Leo.
8. The introit psalm on the Seven Dolours is not a psalm at all; on St Ignatius's day it is a psalm, but starts in the middle.
9. At Sext on Passion Sunday, when the antiphon begins with "Amen, amen", and follows another Amen both before and after the psalms.
10. They don't come from the common of Virgins; they

¹ See THE CLERGY REVIEW, July 1955, p. 391.

are those of one martyr, both at Vespers and at Matins; even so, they are different in the third nocturn.

11. On New Year's Day—at the end of *Alma Redemptoris*.

12. *Saeculorum* instead of *sempiterna* in last verse of hymn.

R. A. KNOX

NOTES ON RECENT WORK

HOLY SCRIPTURE

IT is now nearly thirty years since the all-too-early death of Hugo Gressmann (1877-1927), for many years professor of Old Testament and history of Semitic religions in the Protestant faculties of Kiel (1902-1906) and Berlin (1907-1927) and editor of the two volumes entitled *Altorientalische Texte und Bilder zum Alten Testament*, first issued in 1909. Gressmann did not live to see the final printing of the second, much-improved and enlarged edition of his compilation, which was described by the late Abbé L. Hennequin in his short notice of the Berlin professor in the third volume of the *Supplément au Dictionnaire de la Bible* (columns 1372-73) as "un instrument de travail indispensable pour tout exégète désireux de remplacer la Bible dans son cadre oriental".¹

Unfortunately, in this country, we have had to wait for many years for the publication of some English equivalent to Gressmann, which would provide the necessary texts and illustrations needed for any thorough study of the Bible. In 1950 Dr. J. B. Pritchard, with the help of eleven other scholars, produced *Ancient Near Eastern Texts relating to the Old Testament*; a second, revised, edition of this has now been prepared, which includes Phoenician and South Arabian texts. Now, at long last, a companion volume, *The Ancient Near East in Pictures relating to the Old Testament*, has appeared under the same editorship.²

¹ Cf. also the reviews by H. Vincent, O.P., and P. Dhorme, O.P., in the *Revue biblique*, 1927, pp. 438, and 1928, pp. 439-45.

² Princeton University Press, 1954. Pp. xvi + 351. Price \$20.

It is, no doubt, merely a coincidence that a volume covering some part of the ground was issued in the same year by Penguin Books, Ltd. This is Henri Frankfort's posthumous work *The Art and Architecture of the Ancient Orient*,¹ and some attempt must be made to describe the aims of these volumes, and to distinguish whatever is peculiar to each.

First of all, it may be said, the American volume is by far the more comprehensive work, and is more exactly an English equivalent of Gressmann's *Altorientalische Bilder*. Here a few figures may be of interest. Gressmann's original (1909) edition contained 274 illustrations, accompanied by 140 pages of notes; his second edition had 678 illustrations and 274 pages of notes; whereas Pritchard's volume has 769 illustrations, briefly commented in 91 pages of notes. Pritchard's exhibits, if they may be so described, are arranged under ten main groupings, namely: Peoples and their dress; Daily Life; Writing; scenes from history and monuments; royalty and dignitaries (which recalls Sir Ronald Storrs's threefold division of Jerusalem society into persons, personages, and personalities!); gods and their emblems; the practice of religion; myth, legend and ritual on cylinder scrolls; views and plans of excavations; and, finally, maps, of which there are four, by comparison with Kurt Gallings's single one in Gressmann's second edition. A useful feature of this volume is that the page-headings register both the main group and the particular items. Thus p. 29 has the main heading "Daily Life" with the subdivision "Cattle Keeping". In an age when page-headings are often squandered on a mere repetition of the book's title, this is most welcome.

There is an index of eleven pages, which suffers from too many undifferentiated entries. Thus "Thebes" has 41 references and "throne" 38, but no attempt is made to help the reader to identify, without plodding through all the entries, the particular group to which reference is made. Throughout the volume the question of relevance must arise, and Dr Pritchard in his excellent introduction shows that this must be interpreted widely. In addition to illustrations that have a clear reference to the history, daily life and religion of Palestine in biblical times, "there have been given some of the more important ob-

¹ The Pelican History of Art. 1954. Pp. xxvi + 279. Price 2 guineas.

jects which illustrate these subjects in adjacent and related cultures, and from times earlier than the biblical period" (p. 7). The editor is also at pains to explain the limits of the illustrative matter provided. Thus the section on "Views and Plans of Excavations" is concerned mainly with Palestinian archaeological research, together with some plans and buildings from Mesopotamia, which are of interest on account of associations with Old Testament history. "To go further afield into the involved and rich areas of architecture in Egypt, Anatolia, and Syria would have required more space than that available in a single volume of this purpose" (p. xi).

It is in the fields of art and architecture that the Penguin volume already mentioned is of peculiar value for supplementing Pritchard's valuable collection. True, its title is somewhat misleading, since, as the introduction makes clear, the *Art and Architecture of the Ancient Orient* does not, in this instance, include that of Egypt, on which a separate volume is promised. It is Dr Frankfort's thesis that two regions alone (Mesopotamia and Egypt) exhibit a cultural continuity which is lacking in the other countries of the ancient Near East (Asia Minor, Syria, Palestine, and Persia); these, in consequence, are treated as "peripheral regions where art reflected—within narrow limits—the contemporary achievements of Egypt and Mesopotamia" (p. xvii). In the present volume, then, the first part deals with Mesopotamia, and traces in sequence the architectural and artistic themes in the protoliterate period (c. 3500–3000 B.C.), the early dynastic period, the Akkadian, Neo-Sumerian, Kassite, Assyrian, and Neo-Babylonian periods in a survey extending over three millennia (3500–539 B.C.). Part two, under the heading of "The Peripheral Regions", studies Asia Minor and the Hittites, the Levant in the second millennium B.C., Aramaeans and Phoenicians in Syria, and the art of ancient Persia.

The plates that accompany this impressive summary occupy 192 pages, and there are, in all, 336 illustrations. One weakness in the method of reference that might be eliminated in later editions is that, whereas the text refers to the plates, there is no reciprocity. If, for example, one wishes to know where the ivory inlays from Megiddo, reproduced on p. 148 of the plates, are discussed in the text, one has to turn to "Megiddo" in the index,

follow a cross-reference to "Ivories", and take one's chance amid five sets of data, under the heading: "Ivories, Megiddo". Many of the plates may be said to duplicate those in Pritchard's volume, and, it may be added, are not seldom clearer reproductions than those in the far more expensive American volume. So "the inscribed bronze statue of the demon Pazuzu" in the Penguin, p. 218, of the plates may be compared, much to its advantage, with a similar plate in Pritchard, No. 659. The index to the English work is, on the whole, better than Pritchard's, though, for some reason unknown, the reference given as an example (to note 19 on p. 182) is bogus; there is no note 19 on that page! It would have been quite as easy to provide a real example in the few lines introducing the index and explaining its use.

On the whole, the best advice to prospective buyers is: "Buy both volumes if you can, and the volume on Egyptian art as soon as it appears! You will find them all fascinating and immensely instructive."

A new volume on the Synoptic problem by a Catholic author as experienced as Canon L. Vaganay, professor of New Testament exegesis in the Catholic faculty of Lyons, is an event. *Le Problème Synoptique* is a volume in the "Bibliothèque de théologie", the first in series III (Théologie biblique).¹ It has a preface by Mgr Cerfaux, the Louvain professor, in which he commends the thesis, though with some reservations. Those who may wish for a shorter and simpler introduction to the problem, written by a master of New Testament studies, may well turn to the volume on *L'Évangile selon Saint Matthieu* by Père P. Benoit, O.P., in the *Bible de Jérusalem*, where some pages of introduction set out the various stages of the enquiry. Briefly, all the authorities here cited are agreed that oral tradition is quite insufficient to explain the likenesses between the three first Gospels, though oral tradition, no doubt, played an important part in the first stage. From this point M. Vaganay goes on to the second stage, that of many incomplete gospels, adapted to the needs of various churches. Next, the Aramaic original of St Matthew's Gospel is a witness to the apostolic preaching in Jerusalem, and, soon afterwards, Greek translations are made of this first Gospel.

¹ Desclée, Paris, 1954. Pp. xxii + 474. Price £1 9s. 3d.

M. Vaganay goes on to prove that a second source, which he calls (in its Aramaic original) S and in the Greek translation, Sg, is needed to explain the making of the Greek Matthew and Luke. Mark has used the Aramaic Matthew, but has shortened it, and has added many passages that are reminiscent of St Peter's preaching in Rome. The Greek Matthew, as we know it, has made use of four sources i.e. the Aramaic Matthew (in a Greek version), Mark, Sg, and the writer's own material. Lastly, Luke, who did not know of or use the Greek Matthew, has also used four sources i.e. Aramaic Matthew, Mk and Sg, supplemented by information of his own. This is a bare and compressed account of a theory that is worked out with all diffidence and modesty, less as a full solution than as an aid to more decisive work in the future.

A few criticisms must be made with a view to a second edition. First, the author has a habit of referring to his authorities, given in the bibliography in the first pages of the book, by means of page numbers, and these numbers are nearly always wrong, being exactly eight pages out (e.g. a reference in the text to a book on p. viii of the bibliography refers really to page xvi; p. xii refers to p. xx, and so forth). Again, the use of the "table des citations synoptiques" (pp. 451-68) is complicated by the failure to print the name of the Gospel at the head of each page. Further, the all-important proof from linguistic data of an Aramaic original for St Matthew is largely avoided (pp. 78 ff.) for reasons which appear far from convincing. Finally, the work is in some respect inferior to our best English works, Abbot Chapman's *Matthew, Mark and Luke* and Abbot Butler's *The Originality of St Matthew*, in that the Greek text is not printed in parallel columns in the book itself. No doubt, one can and should make use of a Greek synopsis (Rushbrooke's *Synopticon* is easily the best of these), but nothing quite compensates for the absence of the text where it is most wanted. One misses, too, the light touch of Abbot Chapman, which gave interest and a spirit of adventure to the most arid discussion.

One need only mention very briefly the learned work by Professor Thacker of Durham on *The Relationship of the Semitic and Egyptian Verbal Systems*.¹ It is a book that can be fully appre-

¹ Clarendon Press, Oxford, 1954. Pp. xxvi + 341. Price 2 guineas.

ciated only by those with experience of several, at least, of the Semitic languages, and of Egyptian as well. It owes much to two works in particular, Professor G. R. Driver's *Problems of the Hebrew Verbal System*, published in 1936, and Sir Alan Gardiner's *Egyptian Grammar* (1927, 2nd ed., 1950), and is itself "the outcome of three lines of research—an investigation into various problems presented by the Semitic verbal system, a study of the verb in the Egyptian Pyramid Texts, and the relationship of Egyptian to the Semitic languages" (Preface, p. v). Members of the Society for Old Testament Study who attended the summer meeting at Durham in 1950 were treated to some parts of ch. viii in the form of a discussion of the Semitic infinitive absolute and the Egyptian second infinitive, and of the points of comparison between them. This may seem an exceptionally difficult subject, but in the hands of a scholar of Professor Thacker's type it proves rewarding, and at least at the time (after the manner of much popular work on natural science) intelligible. And the subject, however abstruse, becomes far easier to study now that Professor Thacker has prepared a manual that takes account of all the Semitic languages and of Egyptian and Coptic. The introduction sets out most lucidly the problems that await further enquiry, and the author explains that some of the suggestions offered can only be tentative, since many points, especially in the field of Egyptian studies, remain to be explored. Those who, after studying Dr S. R. Driver's classic manual *A Treatise on the Use of the Tenses in Hebrew*, have made further progress through his son's *Problems of the Hebrew Verbal System*, will find much to interest them in Dr Thacker's excellent volume. It must be pointed out, however, that the bearing of this book on the Bible is somewhat indirect. Much is said about the Hebrew verbal system, but there is no such index of biblical references as is to be found in the works of the Drivers, *père et fils*.

JOHN M. T. BARTON

QUESTIONS AND ANSWERS

WESTMINSTER THEATRE LAW—FURTHER
ELUCIDATIONS¹

The Bishops' Meeting, 1905, interpreting the theatre law of the Westminster Synod, declared: "Plays acted in school buildings, even by adults, do not come under the law." (a) If the assembly hall of a Catholic secondary-modern school is hired to a non-denominational society for a drama festival, may a priest, by virtue of this answer, attend the performances? (d) If a non-Catholic secondary-modern school is used in the same way, may a priest be present at the performances, or must he interpret the phrase "school buildings" within the presumed context of the Bishops' reply, i.e. as referring specifically to Catholic school buildings?

The Bishops' Meeting, 1932, declared: "Plays acted in parish halls, even by adults, do not come under the censure." If a priest hires his parish hall to an outside body, non-Catholic or undenominational, for the presentation of a play, may he attend the performance? (S.)

REPLY

Conc. Prov. Westm., I, decr. xxiv, 2; IV, decr. xi, 9: "Prohibemus districtè, ne ecclesiastici sacris ordinibus initiati, scenicis spectaculis in publicis theatris, vel in locis theatri publici usui ad tempus inservientibus, intersint, imponentes transgressoribus poenam suspensionis ipso facto incurrendam, hactenus ubique in Anglia vigentem, cum reservatione respectivo Ordinario."

Canon 291, §2: "Decreta concilii plenarii et provincialis promulgata obligant in suo cuiusque territorio universo, nec Ordinarii locorum ab iisdem dispensare possunt, nisi in casibus particularibus et iusta de causa."

Since our correspondent's questions raise incidentally the wider question of episcopal authority in respect of provincial

¹ Cf. THE CLERGY REVIEW, October 1954, p. 622.

law, those of our readers who are impatient of casuistry will perhaps excuse our discussing them at some length. If the episcopal decisions which he quotes were authentic interpretations couched in legal form, they would have "the same force as the law itself" (canon 17, §2). In that case, since this is a penal matter, one would certainly be justified in taking them in their literal and more liberal sense, even though it would seem to restrict the scope of the original law. In other words, one could regard as exempt from the prohibition certainly anything presented in Catholic school buildings or parish halls, irrespectively of the denomination of the performers, and probably anything in any school buildings, even non-Catholic.

It is, however, morally certain that the Bishops cannot, either singly or collectively, issue an authentic interpretation of a provincial or plenary law, having equal force with the law, because such interpretation is reserved to "the legislator, or his successor, and anyone to whom they have entrusted the power of interpreting" (canon 17, §1), and the Bishops do not belong to any of these categories, nor will they, until they meet again in synod and legislate as a corporate body. Since they have to apply the law judicially, it is generally agreed that they can interpret it authentically in individual cases,¹ and they can certainly dispense from it in individual cases (canon 291, §2), but not even the Bishops' Meeting can give a general ruling which restricts the scope of the synodal prohibition, understood according to the proper meaning of the words used therein. The reason is that the Bishops' Meeting is not a legislative assembly. Its rulings, whether favourable or unfavourable to the liberty of the subject, are simply agreed statements whereby each of the subscribing Bishops gives his assent to a particular view or assertion, or undertakes to follow a particular line of action in his own diocese.² The general rulings of the 1905 and 1932

¹ Van Hove, *De Legibus Ecclesiasticis*, n. 243; Michiels, *Normae Generales Iuris Canonici*, I, p. 397; Brys, *Iuris Canonici Compendium*, I, n. 229; Mahoney, *THE CLERGY REVIEW*, October 1949, p. 269.

² A Bishop can extend the scope of a prohibition made by a provincial or plenary synod, by making a diocesan law to that effect; but even if all the Bishops of the area covered by the synod were to do this, the result would only be so many diocesan laws of wider scope, not an extended provincial or plenary law. No bishop can restrict by diocesan statute the scope of a provincial or plenary prohibition, because he cannot legislate *contra ius superioris*.

Meetings must therefore be understood as doctrinal interpretations of the Westminster law. They represent the view of the signatory Bishops as to the scope of the phrase, "*vel in locis theatri publici usui ad tempus inservientibus*", understood "according to the proper meaning of the words" (canon 18). Hence, we must not read into them anything which the Bishops, as doctrinal interpreters, were not entitled to read into the text of the Westminster law.

The Bishops' rulings were apparently designed to interpret the somewhat comprehensive text of the law according to what they conceived to be the mind of the provincial synod. The synod did not declare its mind, but since, in the preceding section, it had already reminded the clergy that they were bound by the Tridentine (and natural) law to abstain "*a spectaculis viro ecclesiastico indignis*", one is perhaps justified in assuming that the purpose of this further prohibition was to promote the sanctification of the clergy by excluding them from public theatrical entertainments which, however innocent they may be, are normally performed in worldly surroundings. This mark of worldliness is clearly absent from performances presented in essentially domestic surroundings, such as Catholic school buildings or a Catholic parish hall, and is usually absent from the performances of school children in general, wherever presented. These, we suggest, were the criteria by which the Bishops' Meetings were guided in their rulings. Applying these same criteria, we think it probable that the clergy may attend any decent theatrical performance presented in a Catholic school or hall, irrespectively of the religious domination of the performers, and even though the school or hall is temporarily opened to the general public. On the other hand, we do not think it probable that the clergy may attend a dramatic performance in the assembly hall of a non-Catholic school which had been thrown open to the public for the occasion, unless the performers, whether Catholic or non-Catholic, are school children; more especially since the Bishops' Meeting of 1890 also ruled that "*Amateur theatricals, performed by others than mere children, even for the benefit of a charity, in a public hall whether licensed or unlicensed, came under the law.*" A rigorist might indeed argue that the other and more liberal

interpretations of the Bishops restrict the scope of the synodal prohibition to a degree not warranted by the proper meaning of the synodal text, and are therefore untenable. However, even if it could be proved that the Bishops had exceeded their powers of interpretation, the clergy, we feel, would be justified by *epikeia* in following them. •

TV. AND SANCTIFICATION OF SUNDAY

The observance of God's Day involves abstention from certain kinds of amusements, e.g. going to music-halls, circuses, noisy and distracting shows, etc. What is to be said of the admission of such to the privacy of the home on Sundays and Holidays of Obligation? (J.)

REPLY

Canon 1248: "Festis de praecepto diebus Missa audienda est; et abstinendum ab operibus servilibus, actibus forensibus, itemque, nisi aliud ferant legitimæ consuetudines aut peculiaris indulta, publico mercatu, nundinis, aliisque publicis emptionibus et venditionibus."

The use of the expression "God's Day", in place of the more traditional and historically correct "Lord's Day", is, we feel, in this particular context, slightly tendentious. It might be taken to imply support for the view that the observance of Sunday as a day of worship is imposed and regulated by the Sabbath law which God gave to the Israelites in *Exodus* xx, 8-11, xxi, 13-17, and *Deuteronomy* v, 12-15. This common Protestant idea, whereby the weekly Christian celebration of the Lord's Resurrection is identified with the ancient Sabbath of the Jews, is doubtless shared by not a few Catholics, at least in the predominantly Protestant countries; but, though some support for it can be found in the civil-ecclesiastical legislation of the sixth to ninth centuries, which invoked the Sabbath parallel in support of its prohibition of rural or serf labour on Sundays (the real origin of the modern canonical prohibition of "servile work"), it has

no solid foundation either in the New Testament, or in the accepted doctrine of the great Fathers and theologians of the Church.¹ As St Thomas Aquinas observes, the Sabbath commandment survives in the Christian version of the Decalogue merely as an expression of the natural moral precept which obliges man to devote "aliquod tempus vitae suae ad vacandum divinis". Hence, he adds, "observantia diei dominicae in nova lege succedit observantiae sabbati, non ex vi praecepti legis, sed ex constitutione Ecclesiae et consuetudine populi Christiani".² We must therefore be careful to interpret the obligation of Sunday observance, not according to sabbatarian principles or practices, which ceased to have the force of divine positive law with the passing of the Old Testament, but according to the existing discipline of the Church and the honest custom of Christian folk.

The existing discipline, which is contained in canon 1248, places no direct restrictions on amusements. Nor does honest Catholic custom require abstention from any particular form of recreation as an intrinsic element of Sunday observance. It condemns attendance at indecent shows, needless to say, but that is in virtue of a moral precept which applies equally on week-days. The most we can say is that Catholic law and custom indirectly forbid any unnecessary activity which impedes fulfilment of the obligation of Sunday Mass and repose, and deprecate any such inordinate pursuit of recreation or amusement as is likely to interfere with the primary purpose of the law, which is to reserve a due amount of time for divine worship and attention to the needs of the soul.

The modern tendency, both here and abroad, is admittedly to pursue recreation and amusement in this inordinate manner, turning Sunday into a profane holiday, indistinguishable, ex-

¹ Cf. McReavy, *Servile Work: The Evolution of the Present Sunday Law*, THE CLERGY REVIEW, April 1935, p. 269; *Sabbatarianism and the Decalogue*, *ibid.*, June 1941, p. 498.

² *Summa Theologica*, qu. CXXII, art. iv; cf. St Alphonsus, *Theologia Moralis*, I, nn. 263-5. St Augustine, who was largely responsible for rehabilitating the Decalogue as a code of natural moral principles, was careful to remark: "Inter omnia decem illa praecepta solum ibi quod de sabbato positum est, figurate observandum praecipitur"—Ep. LV, c. XII, n. 22 (*P.L.*, XXXIII, col. 214). He interpreted abstention from servile work to mean for the Christian abstention from sin;—In Ioann., III, n. 19 (*P.L.*, XXXV, col. 1404).

cept in its frequency, from any other "day-off". For the majority of Catholics, apart possibly from the hour devoted to the hearing of Mass, it has ceased to be, in any real sense, *dies dominica*, the Lord's Day. The Church is certainly very much concerned about this modern tendency. The Sacred Congregation of the Council, 25 March 1952, issued a letter to the Bishops of Italy drawing their attention to the frequent profanation of Sundays and feasts of precept "by sinful displays and amusements", and calling upon them to take all necessary steps "to remedy so deplorable a state of things, which not only prejudices the eternal salvation of individuals and does harm to the community of the faithful, but cannot fail to provoke divine chastisements even in this world".¹

From these sinful excesses, however, it is, we suggest, a far cry to the normal Sunday entertainment provided by the present television service. In the first place, it cannot as yet be said to constitute a serious distraction from the religious observance of the day, because it leaves ample time both for public worship (morning and evening) and for spiritual reading, meditation, etc.; indeed, its general policy has hitherto been to avoid presenting popular programmes at the hours normally devoted to Sunday school and evening service. Secondly, it does not commonly present noisy and distracting shows of the vulgar music-hall type on Sunday nights, unless "What's My Line?" and a slab of Ibsen can be so described. Should the time come when it offers a day-long distraction similar to that provided by sound radio, it is indeed to be hoped that the faithful will resist its allurements in the measure necessary to the proper observance of their religious duties; and if, at any time, it presents an immoral or indecent show, it should certainly be excluded from the privacy of the home, on Sundays or weekdays. But there is no law or theologically sound tradition which requires an innocuous entertainment to be excluded from the home on Sundays, merely because it happens to be noisy and distracting. It was a puritanical and sabbatarian conception of the Sunday repose which closed the noisy piano on the so-called "Sabbath" in favour of the subdued harmonium. The Church deplores the *excessive* pursuit of amusement to the neglect of the primary

¹ A.A.S., 1952, XLIV, p. 232.

function of Sundays and feasts, but it does not follow that she wants the whole day to be shrouded in the stillness of a sabbatarian repose. If, of course, the point of the question is simply that home-made recreation is more akin to the spirit and purpose of Sunday than any worldly substitute imported from outside, it can be readily conceded; but is the practical issue as simple as that?

EXTREME UNCTION—HOW NEAR TO DEATH?

In *La Vie Spirituelle*, n. 404, March 1955, in an article entitled: "*L'extrême onction est-elle le sacrement de la dernière maladie*", F. Meurant suggests that perhaps moralists have been accustomed to take too literally, or too narrowly, the words of Trent about "the end of life", "the going forth from life". He suggests that, in cases of tuberculosis, cancer and certain forms of heart disease which are fairly sure to be fatal, but do not bring a danger of dying within a few days, it would be both justifiable and right to administer the sacrament fairly early, even though the illness might last for months. Its graces, he thinks, would be effective all through the illness and would bring the support needed to resist the temptations consequent upon so long an illness, and incidentally would tend to offset the all-too-common feeling that one is anointed only just before death. Could you comment on this view? (L.)

REPLY

Canon 940, §1: "Extrema unctio praeberi non potest nisi fidei, qui post adeptum usum rationis ob infirmitatem vel senium in periculo mortis versetur."

Canon 944: "... omni studio et diligentia curandum ut infirmi, dum sui plene compotes sunt, illud recipiant".

It is certain, at least by ecclesiastical law, that the recipient of Extreme Unction must be not only subject to a grave corporal infirmity, but in danger of death thereby. If *some* moralists have tended to stress unduly the proximity of danger required, they can at least claim that there is considerable warrant for such

emphasis both in ecclesiastical tradition and in the theology of the primary purpose of the sacrament. In referring to Extreme Unction as the "sacramentum exeuntium" which fortifies the "finis vitae", and which "totius christianae vitae . . . consummativum existimatum est a Patribus", the Council of Trent was merely summarizing the traditional doctrine of earlier councils and theologians.¹ As to the theology of the sacrament, though theologians still dispute as to which is the principal among its spiritual effects, there is moral unanimity in the Latin Church that it was instituted primarily for spiritual welfare and only secondarily for bodily health²; in other words, it was primarily designed to prepare the soul for eternal life by removing the obstacles to its prompt entry into glory. It is, of course, the proper function of penance to cure such spiritual infirmities, but, says St Thomas, "quia homo vel per negligentiam, aut per occupationes varias vitae, aut etiam propter temporis brevitate, propter alia huiusmodi, praedictos defectus in se perfecte non curat, salubriter ei providetur ut per hoc sacramentum praedicta curatio compleatur, et a reatu poenae temporalis liberetur, ut sic nihil in eo remaneat quod in exitu animae a corpore eam possit a perceptione gloriae impedire". Moreover, he adds, a man may not know or remember all his sins, so as to be able to expurgate every single one by penance; and besides, there are daily sins which are inevitable in this present life, but which must be repaired by this sacrament at a man's passing, if he is to be found free from all impediments to glory. Hence, he concludes, "manifestum est quod hoc sacramentum est ultimum et quodammodo consummativum totius spiritualis curationis, quo homo quasi ad participandam gloriam praeparatur, unde et extrema unctio nuncupatur."³

¹ Conc. Trid., sess. XIV, *Doctrina de sacramento extremae unctionis* (Denzinger-Bannwart, n. 907, 910). Cf. Conc. Flor., *Decretum pro Armenis*: "Hoc sacramentum nisi infirmo de cuius morte timetur, dari non debet" (ibid., n. 700); St Thomas, *Summa Theologica*, IIIae partis supplem., qu. XXXII, art. ii: "Hoc sacramentum est ultimum remedium, quod Ecclesia potest conferre, quasi immediate disponens ad gloriam; et ideo illis tantum infirmantibus debet exhiberi, qui sunt in statu exeuntium, propter hoc quod aegritudo nata est inducere mortem, et de periculo timetur"; St Albert the Great, *In IV Sent.*, d. XXIII, art. xi: "Numquam nisi in transitu est sumendum hoc sacramentum." Cf. also Cappello, *De Sacramentis*, II, ii, nn. 205 ff.

² Cf. Cappello, *De Sacramentis*, II, ii, nn. 164 ff.

³ *Summa contra Gentiles*, IV, cap. LXXIII.

It will be evident that the further the administration of the sacrament is removed from the moment of death, the less effectually, owing to the subsequent accumulation of inevitable daily faults, can it produce this proper effect of preparing the way for prompt entry into glory. It is not therefore surprising that moralists have tended to require for its lawful administration a *proximate* as well as a probable danger of death. Nevertheless, though this requirement has a sound basis in theological reasoning, it is not so clearly asserted in the positive law. Trent does not say that the sacrament may be administered only to invalids in proximate danger of death, but that it must be administered *especially* to them;¹ and the Code (canons 940 ff.) does not even raise the question of proximity of danger, being content to require, at least for unconditional anointing, that the danger of death be prudently judged to be real. Indeed, its main concern appears to be that the sacrament shall not be unduly delayed (canon 944).

Finally, if some moralists have over-emphasized the proximity of the required danger, this is certainly not true of moralists in general. Among the modern authors consulted, Cappello, Kilker, Regatillo and Coronata all deal expressly with the case discussed by Meurant, namely, that of a disease which, like tuberculosis, is foreseen to be fatal, but unlikely to cause death for several months. All four agree that the sacrament can certainly be validly conferred, and Coronata says outright that it is lawful to confer it.² The others prefer to say that the lawfulness of anointing, or at least the advisability (Kilker), will depend on the particular circumstances of the case, such as the state of the disease, the spiritual benefit of the patient, the hope of a physical recovery, and the scandal that might be caused by anointing a person who is still going about his ordinary business. In effect, they leave the decision to the prudent judgement of the priest, except if there is danger that the invalid may not have

¹ Loc. cit., cap. III: "Declaratur etiam, esse hanc unctionem infirmis adhibendam, illis vero praesertim, qui tam periculose decumbunt, ut in exitu vitae constituti videantur" (Denzinger-Bannwart, n. 910). It should, we feel, be remembered that, until the comparatively recent and immense advance in medical science and surgical skill, a grave illness commonly involved a proximate danger of death, so that the description of the one tended to include the other.

² *De Sacramentis*, I, n. 550, 4°.

a later opportunity of receiving the sacrament, in which case he not only may, but should be anointed.¹

In reaching his decision, therefore, the priest need not scruple to give full weight to the considerations urged by Meurant in favour of an early anointing. On the other hand, he should not altogether ignore the implications of the above-quoted doctrine of St Thomas. It is a question of balancing the sustaining effect of the sacrament against what we may call its final-cleansing effect. From this latter point of view, there are evident advantages in a later anointing, provided it is not too late for the fervent and fruitful co-operation of the recipient.

BAPTISM AND FACE-CREAM

A woman convert with a thick mop of hair and a heavy "make-up" presents herself for baptism. Does the face-cream on her forehead constitute an impediment to the valid application of the baptismal water? (M.)

REPLY

Canon 737, §1: "Baptismus, Sacramentorum ianua ac fundamentum, omnibus in re vel saltem in voto necessarius ad salutem, valide non confertur, nisi per ablutionem aquae verae et naturalis cum praescripta verborum forma."

Analysing the common concept of an ablution or washing with water, theologians usually conclude that two elements are certainly intrinsic to its nature and therefore necessary to the validity of a baptismal ablution: (a) the water must make direct contact with the body of the person baptized; (b) it must make successive contact, i.e. it must flow.² Theoretically, it would most probably suffice to valid baptism, if the water were applied in this fashion to any notable part of the body, e.g. to the breast or shoulders; but since there is some ground for the

¹ Cappello, op. cit., n. 221; Kilker, *Extreme Unction*, p. 172; Regatillo, *Ius Sacramentarium*, n. 810.

² Cf. Cappello, *De Sacramentis*, I, n. 133; Regatillo, *Ius Sacramentarium*, n. 36.

view that it must be applied to the head, one must act, in practice, as if this were a further requirement for the validity of the sacrament. Indeed, according to the seventeenth-century theologian, Bonacina, it must be applied to the scalp or skin of the head, so that, if it should get no further than the hair, the sacrament would be invalid, "because", so he said, "the hair is not part of the man, but a mere superfluity and excrescence devoid of the rational soul".¹ Cardinal de Lugo records that many contemporary authors refused even to concede probability to this opinion, declaring that it was peculiar to Bonacina;² and some modern authors still teach that it can be safely disregarded in practice.³ Nevertheless, owing to the principle of absolute tutiorism which prevails in regard to baptism, even theologians who, like Lugo, are personally satisfied that baptism on the hair alone is valid, concede that in practice one must treat it as doubtfully valid and make sure that the water reaches the skin of the head. Dunne therefore recommends that some of the water be allowed to fall on the forehead.⁴

But tutiorism, however necessary it be, is seldom sated, and so the question inevitably arises: what if the forehead is coated with cream? The few authors whom we have consulted do not appear to have envisaged this situation, perhaps because they were thinking mainly in terms of babies who have not as yet taken to "make-up", or at least not in such quantity as to constitute an impermeable covering. But some deal with what we may be pardoned for calling the analogous case of a head coated with extraneous impurities, "sordibus obductum", and they very reasonably decide that dirt is no impediment to the validity of baptism, because the pouring of water on to a dirty surface is commonly called washing, and indeed the removal of dirt is the natural purpose of washing.⁵ On the other hand, it may be urged that a real washing must penetrate the alien substances,

¹ *De Sacramentis*, disp. II, *de Baptismo*, punct. iii, n. 22.

² *Responsa Moralia Diversa*, lib. I, dub. i. Bonacina himself, however, did not apparently regard his opinion as original, because he adds (loc. cit.): "Ita fere communiter Doctores."

³ Cf. Noldin, *Summa Theologiae Moralis*, III, n. 61. Noldin observes that the Church herself, in the Roman Ritual, makes no mention of the drawing apart of the hair, even in the baptism of adults.

⁴ *The Ritual Explained*, p. 22.

⁵ Cf. Noldin, loc. cit.; Cappello, loc. cit.

at least to the extent of getting through to the thing washed. Vermeersch, therefore, in dealing with the case of an infant whose whole body has been anointed with oil, adds: "cautius aget qui, non contentus effusione, manu frontem simul lavet".¹ The same procedure may, we suggest, be prudently observed in regard to the woman's cream-coated brow, at least if the thickness of her hair is likely to prevent the water from getting through to the scalp.

L. L. McR.

ROMAN DOCUMENTS

RULES AND FACULTIES FOR MISSIONARIES OF EMIGRANTS

SACRA CONGREGATIO CONSISTORIALIS

NORMAE ET FACULTATES

PRO SACERDOTIBUS IN SPIRITUALEM EMIGRANTUM CURAM INCUMBENTIBUS NEMPE PRO MISSIONARIIS EMIGRANTUM ET MISSIONARIORUM DIRECTORIBUS, IUSSU SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA PAPAE DUODECIMI EDITAE. (A.A.S., 1955, XLVII, p. 91.)

I

1. Legitime assumpti in officium Missionarii emigrantum vel Directoris Missionariorum illi sacerdotes censentur, qui adamussim servatis normis, quae in Constitutione Apostolica *Exsul Familia*,² Titulo altero, art. 5 praescibuntur, peculiari obtento a Sacra Congregatione Consistoriali Rescripto, adprobati et nominati sunt.

2. Sacerdotibus Missionariis emigrantum et Directoribus Missionariorum eorundem sacrum esto religiose servare ea omnia, quae de Missionariis emigrantum eorumque directoribus praeci-
piuntur in praedicta Constitutione Apostolica (l. c., cc. III et IV).

¹ *Theologia Moralis*, III, n. 219.

² See THE CLERGY REVIEW, 1953, XXXVIII, pp. 40-8, 110-13.

II

3. Missionariis emigrantium eorumque Directoribus, quae infra recensentur facultates seu privilegia, *durante munere* tribuuntur.

1° Privilegium altaris portatilis, de consensu Ordinarii loci, dummodo Missa celebrari debeat in commodum fidelium sibi concreditis, servatis ceteris de iure servandis.

2° Facultas celebrandi *sub dio*, dummodo pariter Missa celebrari debeat in commodum fidelium sibi concreditis, et locus celebrationis sit decens atque honestus et adhibeatur tentorium quo altare a ventis protegatur ne fragmenta disperdantur, prae oculis habita Instructione S. Congregationis de Sacramentis diei 1 Octobris 1949 (*A.A.S.*, XXXXI, pp. 493 ss.), de consensu pariter Ordinarii loci et servatis ceteris de iure servandis.

3° Facultas bis vel ter litandi diebus dominicis et festis de praecepto necnon feriatis in commodum christifidelium in territorio missionis commorantium, dummodo accedat Ordinarii loci consensus et tertia Missa celebretur in ecclesia ubi aliae duae iam celebratae non sint, si id fieri possit absque gravi incommodo, constituto in singulis casibus de vera necessitate tertiae Missae, onerata super hoc Directoris Missionariorum conscientia, remoto quocumque admirationis vel scandali periculo, vetita celebranti eleemosinae perceptione pro duabus Missis, servatis ceteris de iure servandis.

4° Facultas celebrandi Missam pro fidelibus sibi commissis media nocte Nativitatis Domini, remoto quocumque irreverentiae periculo aliisque servatis de iure servandis.

5° Facultas item celebrandi Missam pro iisdem christifidelibus nocte quae intercedit inter diem XXXI decembris et I insequentis ianuarii, quolibet anno, cum facultate Missam inchoandi ipsa media nocte, dummodo sacrae supplicationes perdurent spatio circiter duarum horarum, in hoc comprehenso celebrationis Missae tempore, remoto semper quocumque irreverentiae periculo aliisque servatis de iure servandis.

6° Privilegium celebrandi unam Missam feria V Maioris Hebdomadae.

7° Quoad celebrationem Missae horis vespertinis seu de sero standum est normae VI Constitutionis Apostolicae *Christus Dominus* diei 6 mensis ianuarii a. 1953 (*A.A.S.*, XLV, pp. 22-23).

8° Facultas benedicendi sacerdotalia indumenta, mappas et tobaleas seu linteamina altaris, corporalia, tabernacula seu vascula

pro sacrosancta Eucharistia conservanda et cetera quae ad divinum cultum inserviunt.

9° Facultas benedicendi, ritibus tamen ab Ecclesia praescriptis, cum omnibus indulgentiis a S. Sede concedi solitis, rosaria, cruces, parvas statuas et numismata; adnectendi insuper coronis indulgentias a Sancta Birgitta et a patribus Crucigeris nuncupatas.

III

4. Licet emigrantibus per integrum anni tempus praecepto paschalis communionis satisfacere.

5. Christifideles qui S. Missae ab emigrantium Missionariis in altare portatili vel *sub dio* celebratae assistunt festivo praecepto de sacro audiendo satisfaciunt.

6. Fideles emigrantes, dummodo confessi ac sacra Synaxi refecti, Indulgentiam plenariam die II augusti, toties valent consequi quoties Oratorium seu Cappellam missionis ubi Sanctissima Eucharistia legitime custoditur pie visitaverint ibique sex *Pater, Ave* et *Gloria* ad Summi Pontificis mentem in unaquaque visitatione devote recitaverint.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die x mensis decembris anno MCMLIV, in festo Translationis Almae Domus Beatae Mariae Virginis.

✠ Fr. A. I. Card. PIAZZA, Ep. Sabinen. et Mandelen., a Secretis
Iosephus Ferretto, Adessor

RULES FOR RELIGIOUS CHAPLAINS TO THE FORCES

SACRA CONGREGATIO DE RELIGIOSIS

INSTRUCTIO

DE CAPPELLANIS MILITUM RELIGIOSIS (A.A.S., 1955, XLVII, p. 93).

Sacrorum administri e clero saeculari cum numero non sint saepe sufficientes, Vicarii Castrenses ad sacra munia in militum commodum exercenda quandoque Religionum vel Societatum vitae communis sodales oportet asciscant.

Quidam ergo Summi Pontificis Legati quaesierunt an Sacra haec Congregatio peculiaribus editis rationibus et normis hac de re constituisset.

Iamvero in Instructione a Sacra Congregatione Consistoriali

de *Vicariis Castrensibus*, die 23 mensis Aprilis anno 1951 expedita (A.A.S., 43-1951, p. 564), re per Augustum Pontificem antea probata, haec praescribuntur (XIII): "Optimi expertique ad officium Cappellani seligantur etiam religiosi sacerdotes, servatis tamen peculiaribus normis pro iisdem a S. Congregatione Negotiis Religiosorum praeposita datis, qui vero, si fieri potest, locis destinentur ubi ipsorum Religionis domus habeatur".

Itaque Sacra Congregatio Negotiis Religiosorum Sodalium praeposita horum perfectionis pro officio suo studiosa ac diligens, hanc decrevit edere Instructionem, qua rationes traderentur eiusdem muneris tuto accipiendi et normae constituerentur id, cum accipiendum esset, sancte fructuoseque gerendi.

ART. I

Cappellani militum religiosi nominatio, amotio, vigilantia

1. Munus Cappellani militum quod a sacerdote in propria manente domo religiosa atque integris communis vitae institutis exerceri non potest, sed e contrario postulat ut tota fere vita extra religiosas familiam militari quodam saecularique modo continenter ducatur, non est accipiendum nisi vera cogit necessitas, scilicet cum Cappellani e clero saeculari desiderantur.

2. Nominatio religiosorum ad munus Cappellani militum eorumque amotio, in universum iis regulis ac normis canonice diriguntur, quae sunt de nominatione et amotione parochorum religiosorum institutae (can. 456, 454, §5, servato art. III, 1); eorum vigilantia atque correctio ad Vicarium Castrensem et ad Superiores religiosos iuxta can. 631 et Instructionem S. Congregationis Consistorialis spectat.

3. Ordinarius loci hac in re intelligendus est Vicarius Castrensis.

4. Attentis peculiaribus adiunctis in quibus saepe tale ministerium exercetur, Superior religiosus nemini invito, nisi consulto et gravioribus de causis, illud imponat.

ART. II

De condicionibus ad munus Cappellani necessariis

Ad munus Cappellani militum, onerata conscientia eorum ad quos pertinet, eligendi sunt, tempore pacis, religiosi:

(1) qui trigesimum quintum aetatis annum attigerint, vel in casu verae necessitatis, qui trigesimum saltem annum compleverint, ea tamen condicione, ut maturioris animi dotes prae se ferant;

(2) qui doctrina, pietate ac spiritu religioso sint praestantes, nec falsae libertatis amore ducti munus amplectantur.

ART. III

De tempore munus gerendi

1. Cappellani militum religiosi ad nutum Vicarii Castrensis et Moderatoris religiosi, iustis de causis, munere possunt demoveri; Moderatoris autem religiosi erit tempestive rem cum Vicario Castrensi ita componere, ut remotionis occasione, nec cum auctoritate militari difficultas oriatur, nec apostolicum munus detrimentum ullum patiat.

2. Cappellani militum religiosi, ne ultra quinquennium in munere constituentur, renovato secundo quovis anno Superiorum religiosorum consensu.

3. Idem officium iterum ne suscipiant, nisi postquam saltem per aliquot menses, in domo religiosa, perfectae vigenti disciplinae, sese ultro demisseque subiecerint. Ab hac obligatione, Superior religiosus, onerata conscientia, dispensare potest eos praesertim qui durante munere communitatis religiosae beneficio plene privati non fuerunt.

ART. IV

De condicione religiosa Cappellani militum

1. Cappellanus militum religiosus non est cum exclaustis (can. 639) eodem habendus numero, sed cum religiosis, qui sacri ministerii causa, suis obnoxii Moderatoribus, dum in officio tenentur, legitime absunt (can. 606, §2).

2. Cappellani militum, uti religiosi legitime absentes, iuribus atque privilegiis propriae Religionis fruuntur, eaque suae Sodalitatis munera retinere vel suscipere possunt, quae muneri Cappellani militum de iure vel de facto non repugnant.

3. Cappellanus militum religiosus item votorum sponsione Deo est obligatus et officio adstrictus ea semper fideliterque servandi. Neque desinit esse devinctus Regulis, Constitutionibus et vitae, quam professus est, praescriptis, quae cum eius statu atque munere conveniunt.

ART. V

De disciplina religiosa et sacerdotali Cappellani militum

1. Quod ad disciplinam sacerdotalem Cappellani militum religiosi attinet, est ante oculos habenda "*Instructio pro Vicariis*

Castrensibus", a Sacra Congregatione Consistoriali die 23 mensis Aprilis anno 1951 edita (*A.A.S.*, 43, p. 562).

2. Moderatores maiores suae ipsorum dicioni subiectis, quibus grave munus Cappellani militum defertur, litteras oboedientiales dare debent, quibus ea, quae hic de disciplina religiosa sunt praecepta, pro peculiaribus condicionibus ac locis definiantur, et, si opportunum in Domino visum fuerit, prudenter etiam compleantur.

3. Curandum erit imprimis ut quilibet Cappellanus militum religiosus alicui propriae Religionis domui sit adscriptus cuius Superior curam huiusmodi religiosi in re spirituali et materiali gerat.

4. Cum Moderatorum maiorum, ad quos pertinet, iudicio, numerus religiosorum ad munus Cappellani militum ascitorum id postulare videtur, ad provinciam seu regionem aut nationem pertinens Officium poterit constitui, cuius erit, ipsis Moderatoribus invigilantibus, in re spirituali, intellectuali, materiali curam agere Cappellanorum et operam Moderatorum localium adiuvere vel ex parte horum munia explere.

5. Valde etiam optandum est, ut Vicario Castrensi unus vel alter Cappellanus militum religiosus aggregetur, qui ipsi consilio et Sodalibus religiosis auxilio esse poterit.

6. (a) Moderatores religiosi per sese vel per laudatum (N. 4) Officium faciant, idemque Vicariis Castrensibus magnopere commendatur, ut Cappellani religiosi, si fieri potest, in iis locis seu stationibus collocentur, ubi propriae Religionis sedes est constituta.

(b) Cappellani religiosi, si fieri potest, in propriae Religionis domo pernoctabunt aut, si copia nullo pacto datur, in alia religiosa vel saltem pia domo.

(c) De prudentiae normis et opportunis cautionibus, in Constitutionibus, Regulis vel Statutis expressis, quae castimoniae tutandae conducunt, Moderatores continenter admoneant Cappellanos ut eas ad usum diligenter deducant.

(d) Moderatores religiosi opportune ac saepe a Vicario Castrensi exquirant quomodo propriae dicioni subiecti Cappellani se gerant, et si res postulet, cum eo agent de Cappellano religioso periculis prohibendo aut efficaciter inducendo ut munus suum studiose exsequatur.

7. (a) Cappellanus religiosus plane noverit se sub potestate suorum Moderatorum esse constitutum haud secus fere ac religiosos paroeciam regentes. Quodcirca, salvis utique iuribus Vicarii Castrensis, tota vita religiosa, sacerdotalis, quam ducit, eorundem vigilantiae, inspectioni et iudicio est obnoxia. Ab iis opportune petat et accipiat dispensationes et facultates vitam religiosam respicientes quibus ipsi opus est. Poterit quoque prudenti Moderatorum iudicio

servare Ordinem divini Officii recitandi Sacrique peragendi, a Vicario Castrensi constitutum (*Instr. S. C. Consist.*, n. VII).

(b) Temporibus per Moderatores statutis Cappellanus religiosus accepti et expensi rationem Moderatori religioso, cui proxime est subiectus, reddat, ita ut integra sit religiosa Cappellani paupertas.

(c) Accepta pecunia, quae utpote in necessarios vitae usus et officia Cappellani religiosi haud impensa, superest, Superiori religioso tradatur, ad normam can. 594, §2, ratione habita praescriptorum, si quae sint, a lege patria vel a Vicario Castrensi, de pecuniali scilicet ope inter Cappellanos militum mutuo praestanda.

8. (a) Assidua sit inter Cappellanium religiosum et Moderatores epistularum consuetudo.

(b) Moderatores, quotiescumque iis liceat, ad Cappellanos visendi causa ipsi veniant aut alios suo nomine iubeant venire.

(c) Curent Moderatores ut sodales, eius praesertim domus cui Cappellani sunt adscripti, atque domorum in loco, ubi commorantur, positarum, eosdem Cappellanos invitant, ad se invitent atque fraterna caritate numquam non prosequantur. Idem caritatis officium libenter exerceant erga alios militum Cappellanos religiosos, qui longe ab aliqua suae Religionis domo degunt.

9. (a) Studeant imprimis Cappellani religiosi caeteros militum Cappellanos antecellere amore fraternitatis et zeli sacerdotalis ardore, ita ut in ipsis vivam exhibeant imaginem boni militis Christi Iesu.

(b) Officio exercitia spiritualia quotannis peragendi fideliter satisfaciant, ea servata consuetudine ut divinis rebus vacaturi in propriae Religionis domum se recipiant.

(c) Semel in mense animum collecturi in domum religiosas se abiant, ubi a saeculo semoti, diem in supernam rerum meditatione transigant.

(d) Quae concedi solent aut quas ipsi impetrarunt ferias, Cappellani non apud propinquos vel in locis suo arbitrio electis, sed in domibus religiosis locisve per Moderatores sibi constitutis, horum voluntati oboedientes, agere debent.

10. Quae art. IV et V praescribuntur, observari debent etiam tempore belli.

Romae, 2 Februarii 1955.

VALERIUS CARD. VALERI, *Praefectus*
Arcadius Larraona, C. M. F., *Secretarius*

BOOK REVIEWS

Die Sittliche Botschaft des Neuen Testaments. By Professor Rudolf Schnackenburg. Pp. xii + 284. (Munich: Max Hueber Verlag, 1954. Price D.M. 9.80 (paper), 11.80 (linen).)

THIS, the sixth volume in the new German series of handbooks of Moral Theology, edited by Professor Marcel Reding of Graz, has all the pleasant and valuable features of the earlier volumes. It is well arranged and presented; is composed in easy and interesting language; and admirably provided with reference lists, at the head of sections and even chapters. It is the third or fourth volume that I have examined: and they promise to form an excellent sequence.

Their general title, *Handbuch der Moraltheologie*, is all too modest. They are detailed studies rather than a handbook. This volume, for instance, prepared by the Professor for New Testament Exegesis at the Dillingener Hochschule, is a study of the moral teaching of our Lord, both in its presentation in the Gospels and its further elaboration through the epistles of St Paul and the other apostles.

Christ's first insistence, we are reminded, was upon the sovereignty and the supreme rights of God. These were closely linked with Christ's own position as Messiah. Yet the time of *Erfüllung*, realized by and in the Messiah, is not yet the time of *Vollendung*. The kingdom of God has come, from one point of view; yet from another, it is still to be realized in the future. It is between this *Heilsgegenwart* (present salvation) and the *Heilszukunft* (salvation in the future) that the teaching of Christ is suspended. Men must make themselves aware of the kingdom that has come in order to make themselves ready for the kingdom which is still to come. In preparation for this final achievement, the teaching of Christ calls for conversion, in the sense of *metanoia* or *Umkehr*; faith, that consists in a man's complete self-dedication to God; and, for a more restricted circle, a following of Christ, which the author insists upon interpreting, not as imitation but as a share in Christ's own experiences and manner of living.

The relation of the new teaching with the Jewish law and traditional doctrine is carefully examined. Christ's purpose, it is again insisted, was to clarify the Divine Will, obscured by so many man-made commentaries and regulations. Morality becomes not observance but cleanness of intention and purity of heart. For the religious Jew the problem had been: how can I attain to righteousness? The answer of the Pharisees had been, in the main, one of external conformity. Christ declares that the Divine Will must be the

determinant norm. The author observes that the contrast between old and new is brought out in two ways in the Sermon on the Mount. In the first place, some of the demands of the Law are accepted but are then made more radical in their implications, e.g. the sentences about murder and wrath. In the second, the Law is rejected in certain aspects because it had been dangerously accommodated to human weakness and "hardness of heart", e.g. on marriage and the treatment of enemies. On this point, Christ reaffirms the Will of God in its fuller and more absolute expression: and this, because the kingdom of God has now come, when God's commands have to be accepted without reference to human frailty and compromise.

The author deals with many other questions, with ample regard to authorities, both Catholic and non-Catholic. Among these is the *practicability* of Christ's ethical teaching. Is it an ideal to be realized only in some golden future, in a world freed from our graver and more insistent preoccupations? Or is it a practical system of behaviour for the here and now? He notes that Catholic writers have drawn a distinction between command and counsel, though this is not usually applied to the teaching of the Sermon on the Mount. Protestant writers have tended to concentrate on the spirit rather than the actual precepts. The author concludes that Christ's ethical doctrines are meant to provide and do provide a practical system of human conduct which can be put into practice with the aid of Divine grace.

Dealing with Christ's double commandment, he observes that it was not unknown in Rabbinical tradition. Where Christ was original was in bringing the two precepts of love of God and love of the neighbour into more intimate relationship, further in bringing the whole of the Law back to this two-fold principle and in widening the scope and spirit of the second commandment. The main motive throughout, he insists, is that of the kingdom of God. This, he suggests, has been oversimplified by some later writers into the notion of Heaven, and nothing besides. The accent was thus placed on the salvation of the individual soul rather than upon the working out of a vast order of salvation.

Motives of utility and reasonableness play only a small part in Christ's ethical teaching. There is here a divergence from the older Greek ethics and even from the scholastic presentation of ethics in school manuals. With Christ ethics are always transcended in the great orientation of the human spirit towards the Divine Will and warmed by Christ's personal example and appeal. One of the most valuable features of this admirable book is just this fuller and warmer presentation.

The Scholar and the Cross. By Hilda C. Graef. P. viii + 234. (Longmans, 1955. Price 18s.)

DR Edith Stein, whom I had the privilege of meeting on more than one occasion, was a German Jewess who became a convert to both Christ and Carmel. Intellectually a highly gifted woman, she was a favourite pupil of Edmund Husserl, chief figure in the German movement of Phenomenology, and for a period was his university assistant. She contributed articles to the Phenomenological *Jahrbücher* and her own major writings were published posthumously in 1950 in three large volumes. From 1917 to 1933 she was engaged in academic work, teaching in a school and a Women's Institute and giving frequent public lectures. From 1933 until her death in the extermination camp at Auschwitz she was an exemplary and devoted Carmelite nun.

Her remarkable gifts and personality were first made known to an English public in 1951 through a translated account of her life, put together by a fellow religious, the Prioress of the Carmel in Cologne. With becoming modesty the Prioress spoke of her literary efforts as a mere "wreath of memories" out of which one day a worthier biography might be composed. Dr Hilda Graef has now produced this biography. It was no easy book to write for, in the nature of things she had to keep two classes of reader in mind: those interested in the life of her subject, which could well have a wide and general appeal, and a smaller section with interest in her philosophy, which is no simple matter to analyse or to interpret. To some extent Dr Graef has stumbled and hesitated between these two tasks. I could wish, for instance, that she had given us more of the student and university experiences of Fräulein Stein, as they are narrated by Fräulein Stein herself in the documents collected by the Carmelite Prioress: they are fresh and vivid, alive with the hopes and dreams of youth. Breslau and Göttingen, with characters like Husserl, Max Scheler, Dr Reinach and her fellow students—they make an attractive and picturesque background for the years immediately prior to 1914. Dr Graef's early chapters are a trifle solemn and are not wholly free from a tendency to moralize. How I dread the exclamation mark in a biography! However, these few comments apart, it does present us with a dignified and appealing picture.

Edith Stein was a precocious and, I suspect, a rather tiresome child who developed into a young woman with a downright character, knowing definitely her own mind. It was not Husserl who discovered and trained Fräulein Stein. On the contrary, it was Fräulein Stein that discovered Professor Husserl through reading his *Logische Untersuchungen* and who decided to transfer from Breslau to the

university of Göttingen, where Husserl was then lecturing. What appealed to her in Phenomenology was its objective note which she felt to be a healthy reaction against the subjectivism of so much nineteenth-century philosophy. There was certainly this objective approach in the phenomenological method, and it set out to discover reality, not to construct or create it. Husserl frequently referred to his method as λέγειν τὰ φαινόμενα, though his later writings, notably the *Cartesian Meditations*, veered once again in the direction of Idealism. Of Dr Stein as a philosopher it is sufficient to say that she was an ardent and more than competent student and was highly regarded both within the Phenomenological school and indeed throughout Germany. Later, she used this phenomenological approach in her Catholic works. She was persuaded by Father Przywara, S.J., to undertake a German translation and edition of the *Quaestiones Disputatae de Veritate* of St Thomas Aquinas, so as to present the work in a form acceptable to modern German thinkers. About the result Father Przywara himself was enthusiastic. In his opinion, it struck the perfect balance. "Here is German through which shines Aquinas's plain Latin with almost uninterrupted brightness; but on the other hand, everything, not only in the abundant annotations but in the style of the translation itself, has become living modern philosophy. It is St Thomas and nothing but St Thomas throughout; but he is brought face to face with Husserl, Scheler and Heidegger." It is only fair to say that other scholastic authorities, while they appreciated the work, were more critical.

The greatest service Dr Graef has rendered us—and this must have been the hardest portion of her work—is the detailed study and analysis of Edith Stein's two large volumes: the first, *Endliches und Ewiges Dasein*, a comprehensive study of the philosophy of Being, which grew out of an earlier study on Act and Potency. It is a profound work, and a very detailed work, with subtle classifications and nuances. As Dr Graef points out, Dr Stein was too wedded to the methods of Phenomenology and too little acquainted with scholastic metaphysics not to run into difficult situations and always to provide the correct answer. Nevertheless, it remains a considerable achievement. The second of these larger volumes is concerned with mystical theology, and has the significant title of *Kreuzeswissenschaft*, Knowledge or Science of the Cross. It is based upon the writings of St John of the Cross and prompted by her own spiritual experiences in Carmel.

What will be of most immediate interest to the Catholic reader will be Edith Stein's approach to the faith from a strongly Jewish background which none the less left her, as she confesses, an atheist from her fourteenth till her twenty-first year. Her reading of the

Life of St Teresa seems to have provided the turning point and she practically *read herself* into the Church, asking the parish priest at Bergzabern to examine her at once, the very morning she asked to become a Catholic. As a laywoman at Freiburg, Speyer and Münster she led a most exemplary life: was austere and simple, even to the point of dowdiness; had a remarkable influence upon the girls and women whom she taught; and was deeply attached to prayer and meditation. Her fault, if anything, was a certain rigidity coupled with occasional intolerance of normal human frailty. Her spiritual guides have often commented how her character developed in Carmel and she became happier, more tolerant and radiant, in short a warmer and fuller human personality. Throughout it all, especially after the advent to power of Hitler, she was conscious of herself as a victim for her own Jewish people and of her own death as a sacrifice for their spiritual welfare. Without doubt, she was an outstanding woman, both in mind and spirit, certainly one of the most striking converts of recent years. Dr Graef has served her worthily in this biography.

The Decline of Wisdom. By Gabriel Marcel. Translated by Manya Harari. Pp. viii + 56. (Harvill Press, London, 1954. Price 5s.)

MUCH of the thinking of M. Gabriel Marcel has been conveyed in the form of essays and conferences rather than of set and formal treatises, and he was the first to commend Père Roger de Troisfontaines' masterly presentation of his system, which was discussed in *THE CLERGY REVIEW* for September 1954.

The three essays of the present slender volume are in part the expression of a *Mea Culpa* and in part a retraction. M. Marcel finds himself today increasingly aware of certain human values which he feels he depreciated in earlier writings. They are values related to human wisdom and common sense. He is inclined to blame the too markedly *existential* character of his previous outlook which made him stress the immediate and personal approach to philosophical problems to the detriment, if not exclusion, of older and more universal concepts.

In a first chapter he examines, as have many modern writers from Spengler onwards, the implications of industrial society. Its mastery of Nature through technical processes ought to have brought with it a liberation; instead, it is in serious danger of producing a human enslavement. Techniques have their positive values; a joy in power over and control of forces, the thrill of invention and discovery, the emphasis upon precision and accuracy. But there is always the temptation to abuse this power, and power easily behaves

like a *parvenu*. It brings also its hard intolerance. A man who has mastered techniques tends in principle to mistrust what is alien to—and cannot be controlled by—such techniques. Hence the modern revolt against what is meta-technical, the flight from reflexion and philosophy that we see in English Logical Positivism.

The chief peril for the mind of today from its technical training consists, for M. Marcel, in the creation of an abstract world. The natural, the organic are left aside: all that matters is the planned, the organized, the dissected, in one word the abstract. He quotes the verdict of Hellmuth Gollwitzer on Soviet Russia as the land in which "anything that *grows* is suspect"; there is room only, and only tolerance for the pre-meditated, the pre-determined, the planned. It is of the utmost importance for man to resist the extension of technical interpretation to his own person and activities. Otherwise, he becomes easily depersonalized and dehumanized—a growing target for the social planners and for totalitarian schemers.

It is this awareness of the dangers of an abstract and technically patterned world that has driven M. Marcel to reconsider the significance of spiritual traditions and human wisdom. A spiritual heritage, however difficult it be to define the expression, cannot survive except where men are conscious of it and are grateful for it. For heritage implies something that has come from outside and from others. Yet it should not be conceived as something transmitted in a matter-of-fact and merely historical way. Historical fact may be merely information and not an inheritance. It becomes a heritage, when it is mediated, that is recognized in the light of the Idea to which it owes its value and dignity. For M. Marcel one immense problem of today is that of the disinherited, of those who ought to be but *de facto*, because of their unawareness, are not heirs of our rich Western and Christian culture. How can the *heirs*—those conscious of this inheritance and its value—so transform the world of the disinherited that they in turn may share in this spiritual heritage?

To conclude, there are some *wise* words on *wisdom* which is seen to be akin to common sense. Common sense, he argues, implies common notions and common life, and these can scarcely continue without organic common groups. The collectivization of the twentieth century is at the expense of such common groups and of common sense. There can be no wisdom, he declares very properly, without at least the veiled presence of the universal. "To the extent that the universal is debased or driven out, wisdom becomes eclipsed and its place is taken by a system of technical processes tightly fitted into one another, whose complexity is only rivalled by the poverty of the ends it serves" (p. 51). Within little more than sixty

pages in this slender volume is concentrated a rich source of stimulating and challenging thought.

St Thomas and Nietzsche. By Father F. C. Copleston, S.J. Pp. 24. (Blackfriars Publications, 1955. Price 2s.)

DURING the past half-century a substantial literature has grown up round the person and work of Friedrich Nietzsche but rarely, I fancy, has anyone bothered to compare and contrast him with St Thomas Aquinas. It would indeed be difficult to discover two thinkers further apart than the essentially balanced and magisterial devotee of truth of the High Middle Ages and the unbalanced and turbulent rebel of the nineteenth century. The old distinction between cheese and chalk might appear a thin parallel.

However, in this philosophy paper, given originally in 1944 and now issued in a new series by the Aquinas Society of London, Father Copleston does bring the two together. It would be more exact to say that he makes use of St Thomas as a point of reference from which to examine and discuss Nietzsche's position. His theme is the Nihilism which Nietzsche foresaw and professed. Nietzsche predicted a European crisis, the consequence of the enfeebled hold of so many Europeans upon traditional Christian beliefs and principles. And in this matter he was no mean prophet. He saw the clear connexion between the growing scepticism and agnosticism of the age and a negative Nihilism, which he considered he personally had overpassed through his intense zest for life and his gospel of the Superman with his new values. Father Copleston insists very rightly that Nietzsche was at once the product of European disintegration and a cause of its further decline. For Nietzsche's significance was not that of the philosopher, in the current use of the term, but of a phenomenon or symptom of European deterioration. This short paper is a useful introduction to a vast subject and a warning that the western world must become more explicitly conscious of traditional truths and standards if it is to weather the storms and dangers of the twentieth century.

J. M.

CORRESPONDENCE

REVIEWS AND REVIEWERS

(THE CLERGY REVIEW, 1955, XL, pp. 152, 216, 256, 381)

Father Davis writes:

Father Greenstock's remarks still call forth the same complaint:

they do not fit the facts. His starting-point now is: "once an editor does accept a particular book for a full review". This does not correspond to the normal real situation. No doubt the publisher and the editor can reach some such formal arrangement; this might occur with a particularly expensive book, or again, where a periodical has not established itself with a given publisher. Apply, then, by all means, Father Bender's rules; but I repeat that this is not the common situation. Usually the publisher sends a continual succession of books, each with a printed slip requesting a review. There isn't a formal acceptance of a particular book at all, let alone an acceptance for a "full review". The editor simply receives it and decides what to do with it—article, review, brief notice, nothing—according to the interests of the periodical he edits. Whatever his decision, neither he nor the publisher consider the return of the book obligatory. I have, unfortunately, no longer to hand a letter from a publisher that illustrates this. The publisher, one who regularly sends books, asked for special attention to be given to a particular book. He apologized for doing so, acknowledging that he knew he received his *fair share* of reviews. Here, from the editor's point of view, are the remarks put by the *Gregorianum* at the head of its list of books received: "Opera hic relata, in quantum expedit, recensioni subiiciuntur. Opera sponte ad redactionem missa in nullo casu remittuntur".

Father Greenstock goes on to remind me that "even if no contract exists between publisher and editor, the same may not be true of the relationship between editor and reviewer". Readers will excuse me if I point out the obvious fact that the relationship between editor and the reviewer varies very widely. There is the occasional reviewer who receives a special request from the editor and might even make a formal contract to supply a contribution at an agreed fee; there is the regular reviewer who is sent all the books on a given subject and is expected to use his judgement concerning them. There are other realizations of a varying relationship. Personally I don't buy the *Periodica de re morali canonica liturgica* in order to work out what the editor wants—I just write to him.

May I hasten to assure my alarmed critic that I, too, believe in objective truth and morality? My quarrel is not with such things, nor indeed have I any particular animosity towards *do ut facias*. My protest is against a crude and clumsy legalism that would squeeze the richness out of reality in order to make it fit a given category. Between caprice and legalism, there is the Christian virtue of prudence.

To turn to the main issue: the nature of a review and the function of a reviewer. I am content to direct enquirers to Father Greenstock's article; if there are any who would see there—banish

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the thought!—a true representation of the art of reviewing, I shall weep for them. They will be the sorry victims of this drab, uniform, mechanical age. Probably at some future date, an electronic brain will be invented for the production of Desiccated Reviews. Then the editor will simply feed the books into a slot and will receive with exemplary promptness and unimpeachable objectivity machine-potted analytical notes.

Father J. Crehan, S.J., writes:

It may not be without interest to your readers to consider what I wrote on "The Ethics of Reviewing" (*The Month*, February 1940) alongside the account of Father Bender's views as set forth in *Periodica* for March 1953. It is very unlikely that Father Bender had seen my article, and hence the partial coincidence of conclusions will show that the arguments adduced must have some force and are not lightly to be set aside. I said:

When a book is accepted for review there might be said to come into existence, morally if not legally, a contract of the type *Do ut facias*, between reviewer and publisher, by which the reviewer undertakes to inform the public about the book that has been submitted. He is not bound to praise it, and he has not taken a bribe, but the publisher is willing to accept his verdict and that of other reviewers rather than go back to the system (which prevailed down to the time of Goldsmith) whereby the publication of a book depended on the securing of a wealthy patron or a cohort of subscribers before the printing of the book was begun. This democracy in literature is probably a better thing than the oligarchic system of patronage which it replaced. . . . The reviewer has no positive duty under this system to the author of the book, but only to the publisher. If the author is given good advice by the reviewer, that is an act of mere generosity. The publisher wants to know if the book is approved by popular judgment. . . . The reviewers are jurymen.

The now almost extinct practice of printing in a periodical a list of *Books Received* seemed to show that the editor admitted some duty on his part, even though he may have guarded himself by rubrics against any further obligation. In the days of Wilfrid Ward the *Dublin* used to have this rubric at the head of its pages of book reviews: "Some Recent Books. Under the above heading will be noticed a limited number of books to which the Editor desires, for one reason or another, to call attention. The Editor will apply to Publishers for a copy of any book which he proposes to have reviewed."

In Edwardian days such things were possible, but in the days of paper shortage and vastly increased book-production an editor may have to interpret his obligations somewhat more narrowly. It seems to me that Father Bender shows too little contact with the actual conditions of book-reviewing. To ask a reviewer (as he does) to refrain from pointing out errors in the book reviewed because the author cannot by convention reply to his reviewer is quite beside the mark, as may be seen from any and every issue of the *Times Literary Supplement*. Whatever Father Bender may say, it seems to me that a reviewer is concerned (incidentally) with the advancement of learning and with the promotion of higher standards of accuracy and scholarship.

"ON TIME AND ETERNITY"

(THE CLERGY REVIEW, 1955, XL, p. 334)

Father F. Branney writes:

The suggestion that "the life of the ordinary secular priest is one which invites to idleness" is surely something quite new in pastoral theology. The burden of much pastoral writing on the subject has rightly made it apparent that whilst a priest may be the most indolent of men, this is not because the life invites to ease, but rather because one refuses the priesthood's invitation to work. Such writings too so often contain warnings of the unending work that awaits the student after Ordination. There must inevitably be serious consequences involved in seeing the actual life of the secular priest inviting to idleness, rather than in seeing idleness as resulting from defects in the individual priest's character. Many an ardent high-minded young man might well look elsewhere for the fulfilment of his aspirations than in a life which invites to idleness; whilst on the contrary the hedonist might see in the priesthood his opportunity.

The author's further elaboration of this idea portrays an ecclesiastical chimera with which most of us, who carry parochial responsibilities, will be happily quite unfamiliar. The priest who, after the week-end rush, has time to sit back panting on Monday and Tuesday, and to bracing himself on Wednesday, Thursday and Friday for another week-end, is surely rather a product of the mind than one who comes out of presbytery life; as no less is the one who stands about waiting for babies to be born and the dying to die, after the manner of midwives and undertakers. For our part we rejoice that our familiar experience is of men whose pastoral duties are only

satisfied by early rising and late retiring to bed, and for whom the division between week-ends and week-days is scarcely discernible.

The unreality of all this writing prompts a question as to its purpose; whether it be for light entertainment or contributing serious thought on a pastoral subject. Whichever be the truth, one notes with some surprise that this wholly fanciful picture appears in print at a time when the Holy See is expressing anxiety in regard to the heavy burdens falling upon priests with the care of souls, and for the lightening of which it is directing certain modification in the recitation of the Breviary. "Cum nostra hac aetate sacerdotes, praesertim illi qui curam animarum gerunt, variis novisque in dies apostolatus officiis onerentur, ita ut divini officii recitationi ea qua oportet animi tranquillitate vix attendere possint, nonnulli locorum Ordinarii enixas preces S. Sedi detulerunt, ut hujusmodi difficultati amovendae benigne provideret, . . ." (*S.C. Rituum*, 23 March 1955).

THE BEGINNING OF LITANIES

(*THE CLERGY REVIEW*, 1955, XL, p. 353)

Father Aloysius O'Rahilly, O.C.R., writes:

In reference to the question of duplicating the Invocations at the beginning of the Litanies, may I draw attention to the reply given to this question in *The American Ecclesiastical Review*, vol. 82 (1930), p. 511, where it is stated that in public it is not only permissible but even obligatory to duplicate the first five invocations; and reference is made to *S. Poenit*, 21 July 1919 (*A.A.S.*, 12; 18) and to Wuest, *Matters Liturgical*, n. 817 (pp. 545, 546).

This ruling was contradicted in the January issue of *A.E.R.*, 1955, p. 49. But it was reaffirmed by a Salesian Father in the April issue (p. 281).

In regard to the Roman Ritual (Vatican Edition, 1952) I believe that the references your reply gives are concerned only with the private recitation of these litanies. Where this Edition expressly refers to the public recitation or singing of the litanies, e.g. the Forty Hours, and Rogations, it is clearly marked down that the first five invocations are to be duplicated (see pp. 167 and 773 of this Roman Ritual).

We might add that this same ruling is given in our Cistercian Ritual (1945 Edition).

Father J. O'Connell writes:

The reply of the Sacred Penitentiary of 21 July 1919, to which

Father O'Rahilly and *The American Ecclesiastical Review* refer, has no bearing on the query answered in THE CLERGY REVIEW about the repetition of the *first three* invocations at the opening of each of the official Litanies. The Penitentiary was asked if the indulgences attached to the Litany of Loreto could be gained if it was sung in this way: (i) omitting the second *Kyrie, eleison*, (ii) grouping the invocations to our Lady in threes with only one *ora pro nobis*, (iii) *Agnus Dei* (these words) sung once only. It replied, very naturally, "No". In 1921 the Congregation of S. Rites was asked if it is permissible in the singing of this Litany (a) to repeat the first five invocations, (b) to sing once only *Agnus Dei*, etc., with its three replies *parce nobis*, etc. It replied: "No . . . and let the integral order of the Litany, approved with indulgences attached, be kept, i.e. *Kyrie, eleison*; *Christe, eleison*; *Kyrie, eleison*, etc. to the end" (10 November 1921). Finally in 1925, S.R.C. was asked: "In view of the declaration of the S. Penitentiary of 21 July 1919 [which concerned the gaining of indulgences only], and the decrees of S.R.C. of 15 October 1920 [in which the Congregation decided a point about the invocations to our Lady] and 10 November 1921, in the recitation (*absque cantu*) of the Litany is it lawful to repeat the opening invocations thus: ♯ *Kyrie*, ♯ *Kyrie*, ♯ *Christe*, ♯ *Christe*, ♯ *Kyrie*, ♯ *Kyrie*." S.R.C. replied "Yes" (6 November 1925).

Nowhere in any official text of any of the five official Litanies is there any indication that in their recitation the opening invocations are to be duplicated (not in the Ritual, Breviary, or *Enchiridion Indulgentiarum*). The *Liber Usualis* and the Roman Ritual do give an indication of duplication for the singing of Litanies, but then they require that all the first five of the invocations be repeated. What, then, is to be said about the decision of S.R.C. of 6 November 1925? It is interpreted by authorities (e.g. THE CLERGY REVIEW, April 1945, p. 180; *The Irish Ecclesiastical Record*, March 1948; *L'Ami du Clergé*, 19 May 1949) as meaning that where there is a custom (presumably, a duly established canonical custom) of repeating the opening invocations, it may be followed. They do not deny that the correct way of reciting the Litanies is to follow the official text.

As for the Roman Ritual, it is an official liturgical book and does not concern itself with the private recitation of Litanies.

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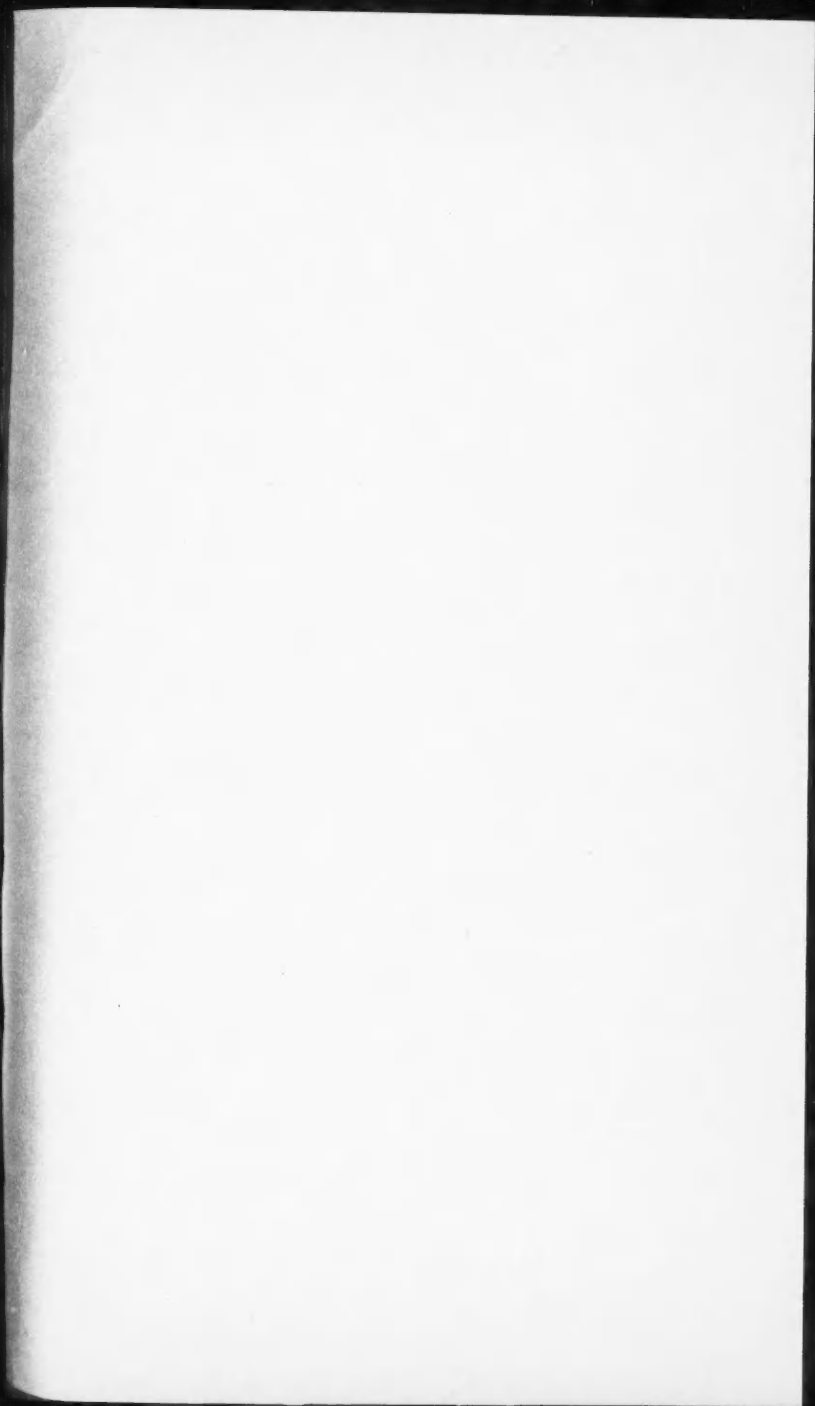
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